

The Pastor

JANUARY

◆ NINETEEN FIFTY FOUR



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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COVER: Anna E. Kresge Chapel, National College for Christian Workers, Kansas City, Missouri, where the mid-winter meeting of the National Conference of Methodist Youth Council will be held January 2-4. Photo courtesy Department of Public Relations and Finance, Methodist Division of Educational Institutions.

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slants on the religious

By NEWMAN S. CRYER, Jr.

IN ITS seventh year, the United Nations Educational, Scientific, and Cultural Organization had a membership of 69 national states, more than twice the number it started with in 1946. Last fall the U. S. National Commission for UNESCO held, at the University of Minnesota, its fourth conference.

The national commission is set up by the Secretary of State to assist the government in its relations with UNESCO, one of the specialized agencies of the United Nations. A leaflet on what this agency is, what it does, and how it works is available from the U. S. National Commission for UNESCO, Washington 25, D. C.

One of the more than thirty section and work groups of the conference dealt with "Religion and the Problems of International Co-operation"; it was set up by a special conference committee of religious leaders, Protestant, Roman Catholic, and Jewish. A significant work paper for this section treated apathy among churchmen about the church's affirmation of this nation's moral responsibility in the world today.

Moral isolationism, which is being preached loudly by a relatively small but powerful group of reactionaries, is one of today's biggest problems and may prove to be the greatest single internal obstacle in the way of America's contribution to world peace. Some even seem to be crying for a return of a political isolationism that is no longer possible.

The work paper presents an address on what to do about this problem by Herman F. Reissig, international relations secretary of the Congregational Council for Social Action. "I would offer the suggestion . . .," he said, "that if we spent more time analysing the basic world situation, thus showing our people why they are troubled and why, inevitably, there are all kinds of proposals, ranging from the relatively good to the fantastic and dangerous, our recommendation of the UN of free trade, of Point IV, of Universal Human Rights would get a better reception. We could then point out that

the more irrational voices are the voices of people who, needing psychological help and spiritual regeneration more than mere information, are taking advantage of this general confusion, both to gain money and prestige and as an outlet for their emotional frustrations."

To meet the present situation in America as to this nation's role in the world Reissig suggests:

"A great effort to give our people the facts about the UN, UNESCO, Human Rights, Technical Aid.

"More important, education on the underlying forces and movements which are pushing us with irresistible force, out of the old familiar patterns.

"More important still, a sympathetic psychological-theological interpretation of our immature and inadequate responses to the new situations."

A STORY from the Washington Area public relations director set us thinking about the needs of children in many circumstances, at home and abroad, black, white, yellow, brown children, those in cities and rundown rural sections. It was a story about a \$75,000 Christmas offering that was to be raised on December 20 for the children of three homes supported by the Baltimore and Peninsula Conferences of The Methodist Church. No doubt other offerings for such purposes have been raised in other annual conferences across the nation.

Whatever we have done is good but not sufficient. We have not been willing as a church or as a nation to sacrifice enough. We have relieved human suffering, but there remains much more human suffering. The need runs deep, from starving children in India and China to terribly inadequate juvenile court and detention facilities in some of America's urban communities.

Here is one place close to home, where church supported children's homes could do much toward helping care for juveniles who often, through no fault of their own, find themselves the responsibility of a juvenile court.

A look into your own community might disclose a need that could be met co-operatively by the churches there. Action to provide care for these unfortunate juveniles could be a preventative of delinquency and crime in the future. Investigations of bad conditions will not help if we do not act to change them.

IN A recent edition of *The New York Times Book Review* (Dec. 13, 1953) appeared an Association Press advertisement that was unusual on at least two counts. First, it violated accepted canons of advertising with its negative approach: "Why haven't you read a *religious* book this year?" Second, the publisher considered this a contribution not solely to the merchandising of his own books, but to the stimulation of the sale of religious books generally. While results are not known, the advertisement was circulated, it is claimed, to nearly 1,200,000 readers.

The question raised in the advertisement is one that might reasonably be raised with many churchgoers. American publishing houses publish each year around 700 to 800 religious titles, some of them solid and excellent, some of them superficial and appealing to the selfish and individualistic motives of book buyers. It is quite true that a person's religion—whatever it is—touches every part of his life. Churches could well do more to stimulate the reading of religious books as one way of cultivating a solid rational understanding of Christian faith. It would help to stem the moral decay of our time.

One thing churches might do is encourage the development and use of church libraries. They need not make available religious books exclusively, but ought to assemble a core of religious reading in such fields as the devotional classics, Bible study, Christian thought, and Christian action. Many local churches have done this and others could do so easily. One of the secrets of a good church library is a supervising committee that can make discriminating selections so as to avoid cluttering up the shelves with literary trash. Such a positive approach seems better than promoting censorship of newsstands and book counters.

slants on the secular

By JOHN O. GROSS

WHEN Chief Justice Vinson's will was probated, the nation learned that his wealth was negligible—less than \$10,000. Across the country editorials pitied our poor public servants who labor for annual pittances like \$25,000.

When a preacher in Vinson's home state died and left only \$35, a newspaper columnist decided to investigate (*Louisville Courier-Journal*, Oct. 17, 1953). To his surprise, he learned that some people live who do not waste their time making money. The preacher did leave a new, commodious church, out of debt, where there had been only a small frame building and a mortgage. And most important of all—he did leave a vacant place in the life of his city, not unlike the one sensed in Jerusalem when Jesus was no longer seen in the city.

He was a friend to all, pauper and well to do. He walked everywhere he went in his town because riding in a car kept him from meeting people face to face. Every morning of the week he visited the local hospital for a friendly greeting to all of the patients, regardless of race or creed.

Was this preacher a success?

Success, as far as the Christian minister is concerned, should be related to life's intangibles—the kind that defy the statistician and his adding machine. A minister's lasting assets are in the deposits he makes upon the lives of people who know him.

The limitations of the material are profoundly summarized by Josh Billings' homely proverb: "Money will buy a pretty good dog, but it won't buy the wag of his tail."

HUMILITY is an elusive quality. Like a bubble, when you say you have it, it is gone. Arthur Godfrey aroused a nation's interest when he fired some of his best-known artists because they had lost their humility.

Before the highly paid emcee got humble, Crosby said, his show was as "shapeless as a scrambled egg and as informal as a naked child." In those days "he was like a small boy roaming down a dusty road with nothing

on his mind but the joy of living."

As long as radio and television depend upon insincere, synthetic promotion, life's finest virtues will not prosper in their areas. They train their specialists to sell and expect them to make superlative claims for the products. Godfrey and the others who tout the claims of their particular brand of cigarettes promote a form of arrogance that destroys any semblance of humility.

WHEN a Negro is named the man of the year by the white people in a small southern town, one can guess that behind the recognition there must be an unusual person. There was—James Lee Dickey, a Negro physician. He was made the subject of a biographical sketch in the *Saturday Evening Post* (Oct. 24, 1953).

The article may draw some criticisms from both white and colored persons. The doctor has accepted the limitations that segregation has brought and not without protest. Yet he has striven to see that his people have gotten the most possible within the framework of the city where they live.

Some who deplore segregation hold that the cure for it is to allow conditions to get so bad that an immediate end will come to it. They would permit suffering to increase in order to produce the ultimate good. Others urge the Negro to fight back and to get laws giving to him his rights. Dr. Dickey believes that the hard, slow, lasting way will triumph. Democracy, he says, is a growing thing, and each year the Negro's share increases.

The words spoken by Dr. Dickey when he accepted the recognition were printed in the article. He pointed out the difficult path a Negro leader must walk. If, like Booker T. Washington, white people call him a "fine fellow," Negroes become suspicious. On the other hand, when the Negro leader becomes militant and rough, animosity is engendered with the people.

Good race relations, Dr. Dickey holds, are built upon the local and

personal level. He said, "I have never thought it necessary to bring some professional 'race uplifter' to get lights and streets when I was so well acquainted with the city commissioners. In fact, I take the position that I ought to be ashamed of myself if somebody can come from New York and do more with the white people of Taylor than I can."

The Taylor, Texas, example gives some practical suggestions to all who are concerned with wholesome race relations.

SEVERAL years ago the tract writer and pamphleteer had a place in our society as the maker of opinion. It may be worth noting here that John Wesley was one of the world's most enthusiastic pamphleteers. He published scores of cheap tracts on a multitude of topics ranging from health (*Primitive Physic*) to the social evil of smuggling. Every social, economic, and religious problem was dealt with by his fluent pen. But the rise of the daily paper and the advent of the columnist has usurped the place of the pamphleteer.

There continues, however, a virile and reliable pamphleteer, the Public Affairs Committee, Inc., which since 1936 has published 199 pamphlets, having a combined circulation of over 20,000,000.

The persons who buy these pamphlets recognize that they can be depended upon for accurate and reliable information. The subjects treated center about health and science, social problems, intergroup relations, and family relations. The pamphlet, *The Races of Mankind* (No. 85), has had the largest circulation—937,350.

Some business firms are making the pamphlets accessible to their employees. Many are sold on newsstands. They should be more widely known. Ministers who counsel their members and constituents should get acquainted with the list of available pamphlets, some of which will be of invaluable help to them in their work. For further information, write Public Affairs Pamphlets, 22 East 38th Street, New York, New York.

(John O. Gross is executive secretary, Methodist Division of Educational Institutions.)

The Pastor

Salute English Methodism

By LAIRD V. LOVELAND

In the summer of 1953 the minister of Grant Avenue Methodist Church, Denver, Colorado, was the guest and exchange pastor of Trinity (Methodist) Circuit, Cleethorpes, Lincolnshire, England. He discloses his impressions of the Methodist Church in the British Isles today and lessons we might learn from it.

OUR English friends have a delightful and refreshing sense of humor. Be done with the thought that the average Englishman is stiff and stilted. It just isn't true.

How would you like to be met on your arrival in England by an English Methodist preacher and the following tale: "Say, did you hear the story about the man who was overpaid ten shillings in his pay envelope one Saturday night, but said nothing to his employer about it? Then the following Saturday night he was underpaid ten shillings and he immediately complained. Well, said the employer, you didn't say anything last week. I know, replied the man, I can overlook a mistake once but not a second time!" With that kind of an introduction, all barriers are down.

Serving as an exchange preacher ought to be in the thinking and planning of every minister and church that can qualify. It is an invaluable experience, long to be remembered, and of tremendous import to both church and minister involved. It was my privilege this past summer to serve as an exchange pastor with Frank Baker of Cleethorpes, Lincolnshire, England. Trinity Church, Cleethorpes, is the head church of Trinity Circuit, embracing in all some twelve churches, or chapels, as our Methodist churches are referred to in England. Baker in turn served Grant Avenue Church in Denver, and also lectured at the Iliff School of Theology.

This exchange program is under the sponsorship of the World Methodist Council and men selected are in

a real sense "ambassadors-at-large" for The Methodist Church (and incidentally goodwill missionaries and interpreters of the American way of life) wherever they are sent.

For the past few summers the World Methodist Council has selected some five or six men for these exchanges. My only regret is that it has not been five or six hundred rather than five or six. Certain financial obligations are assumed by the American church, due to the devaluation of the pound and the almost unbelievable meager stipend received by our English preachers. (Exact details can be cleared through Karl Quimby at our Board of Missions Office, 150 Fifth Ave., New York, N. Y.)

The exchange period is usually for six weeks to two months, following which it is hoped that each man (and family, if possible) will take an additional few weeks to travel abroad and have his sights lifted and vistas broadened as he sees other people and other standards of living.

For example, following our exchange in Cleethorpes, one of the fine families of the church made their car available to us for two weeks as we traveled more than 1,250 miles through England and Scotland, visiting historic places including many of early Methodist history. Cleethorpes itself is located on the North Sea just thirty miles from the Epworth of Methodist tradition.

Through these exchanges one is able to become truly acquainted with our English friends and to understand and appreciate their many problems.



So many times American tourists traveling in England visit a half dozen or so familiar places, staying in hotels en route, and then on their return home feel qualified to speak intelligently on England and her people.

Realizing that two or three months is far from sufficient, nevertheless, after having had tea in seventy-nine English homes, speaking to fifty-eight different church organizations, Rotary Clubs, Royal Deep Sea Fishing Missions, school groups, visiting English courts in session, and talking to people "up one side of the isles and down the other" (plus conducting funerals, baptisms, and sacrament services), I will venture a few observations concerning our English friends and especially our Methodist friends.

In addition to a splendid sense of humor mentioned in the opening paragraph, our English brethren have a depth of spirit and mutual concern that is truly remarkable. Following months and years of warfare, bombings, rationing, and unbelievably low wages, the outlook of the average Englishman is undergirded with something more than blind optimism or a wishful thinking Pollyanna philosophy.

I called in the home of an elderly woman, eighty-five years of age, whose only daughter had lost her life in one of the blitz bombings. And then to hear her say after relating the experience "you know, pastor, 'the Lord gave, the Lord hath taken away, blessed be the name of the Lord.'" As is so many times the case, the preacher, not the parishioner, is the one rewarded for making the call.

That kind of attitude and faith was manifest many times over as I fellow-shipped in the homes of the people of the twelve churches in the Trinity Circuit.

I should like to list some seven or eight phases of English Methodism which I feel are worthy of note and would help any Methodist church in strengthening its own program:

(1) English Methodism is built around the circuit system. The strong churches help to bear the burdens of the weak. Each circuit has one, two, or three strong churches with resident, ordained ministers, and the numerous smaller chapels are served by lay preachers. Trinity Circuit had twelve churches but there are several Methodist circuits in England with thirty to forty churches involved. A "preaching plan" each quarter allocates ordained ministers and lay preachers to the various charges.

(2) I shall never cease to marvel at the use of laymen in England. The Methodist tradition has never failed them at this point from the time of John Wesley. This is made clear when one stops to realize that seven out of every ten services in a Methodist chapel on Sunday are conducted by lay preachers. Without stint, the laymen give of their time and energy and talent to keep the chapel doors open. The lay preachers take courses of study to enable them to be better qualified for their respective tasks. What could not happen in this country if laymen and laywomen would recapture a bit of that spirit. The average lay preacher in England is serving some church in the circuit about ten Sundays out of the thirteen in each quarter.

(3) The use of chapel stewards, three in each church, was most helpful. This practice, of course, stems back to the use of stewards in the Church of England. No Methodist minister in England goes into his pulpit without first meeting with his stewards in the vestry, where the stewards (here again laymen) lead in prayer for their pastor and the service he is about to conduct. They also serve as custodians of the church records, official church greeters, and in general serve as the minister's assistants.

(4) Our English friends love to

sing and in this category put most of our American Methodists to shame. They know and love the hymns of the church. They are familiar with the various tunes and metrical index to tunes which enables them to give a fresh approach to old words when the occasion demands.

Another amazing insight to the singing problem is the English desire to sing the great hymns at almost any and every gathering of people, even at athletic events. I was informed that at the Royal National Matches for soccer (equivalent to our World Series in baseball) ninety thousand people will stand at the beginning and sing "Abide With Me."

(5) Great stress is placed upon the training of youth. From the earliest years the young folks are taught to express themselves well in thoughts, words, and song. Solo endeavor in all fields is encouraged. Trinity Circuit holds annual contests for its youth of all ages in elocution, Scripture reading, and singing. This event is one of the high lights of the church year.

(6) English Methodism is missionary-minded to a remarkable degree. A strong, well-organized, and splendidly housed missionary headquarters is maintained in London, and returned missionaries from all world sectors are available for local church groups. During our six weeks in Cleethorpes, on three different occasions outstanding missionary leaders were brought in by groups within the circuit. The people were informed and spoke intelligently on their mission outposts.

(7) The educational program (church school) was well organized as far as it went, but I was amazed to discover that each Sunday afternoon when church school is held, that the top age range seemed to be about fifteen or sixteen. A program in the church school to reach older youth and adults with teaching and training would be a forward step for our English friends.

(8) English Methodists enjoy their periods of social get-togethers and fellowship, even as we do in this country. During the summer months many so-called "garden parties" are held in the out-of-doors. It was a delight to visit in English homes, and invariably the first question asked

would be, "Would you like to see our garden?" Whether the home was a modest dwelling or an estate mansion, one was sure to find a lovely flower garden amid surroundings of beauty. Each home owner took great pride and satisfaction in creating a garden of loveliness and the English folk spent much time in the cloisters of their gardens.

Many garden parties are held in which all the chapels of the circuit participate; other times just the local chapel involved. Similar to church bazaars in this country, our English friends have what they call "stalls": a cake stall, a canned goods stall, a vegetable stall, an antique stall, etc.

On these occasions, which last during the afternoon and evening, the youth have an active part, usually supervising the "garden games" such as darts, putting greens built in clock-like fashion, pinning clothespins on a line, a modified bowling game, and other games of skill. It is truly a gala affair in which the families as such participate.

Each garden party begins with a devotional period, several well-known hymns are sung, and perchance a missionary speaker is given an opportunity to be heard (as was the case at three different garden parties I attended). Then during the afternoon and again in the evening, there will be a well-planned program, usually secular in nature, composed of music, readings, dramatic skits, always with young people being given a definite part. Attendance at a garden party should be a "must" for all visitors to England.

(9) One of the secrets of the power to be found in English Methodism lies in the continuing use (or revitalizing, if lost) of the old, traditional class meetings, or fellowship groups as they are now sometimes called. Usually held on a week night, the smaller groups come together either at the chapel or in neighboring homes for periods of prayer and mutual spiritual uplift.

As in the days of Wesley, the people pool and share their experiences, strengthening the weak and counseling with those in need of help. In one session an old, retired sea captain, ninety-four years of age, who

(Continued on page 24)

Statistics Reveal Trends

By A. C. HOOVER

The director of the Statistical Office of The Methodist Church evaluates some changes revealed in the latest reports on membership, finances, rural and urban work, and education for American Methodism.

1. Membership. For the first time since unification and since some years before, The Methodist Church will show a decrease in "total membership," a fact that will be startling to many who do not stop to recognize the cause. The 1953 membership total, 9,151,524, is a decrease of only 28,904, though we at first thought it would be larger.

By action of the 1952 General Conference The Methodist Church now has but one membership total; hence many names belonging to the previous "inactive" list are being dropped and the decrease chiefly represents a reduction of or elimination of such names as have not meant much to the membership rolls for several years. Such names long ago should have been discontinued. Perhaps many should never have been entered. *Five per cent of our church membership does not exist; ten per cent cannot be found.*

False pride and an overappraisal of bigness or an honest fear of dropping some person's name, who, if carefully appealed to, might become "active"—these may have prevented positive purging of the rolls. It may be expected that in the years immediately ahead, other reductions will be experienced as the requirements of the Discipline are formally met. It will be well to develop a more reliable and authentic membership roll. Fortunately this situation takes place when The Methodist Church will report a slight increase, 16,027, received on profession of faith.

2. Financial. The decrease in our membership does not mean a decrease in financial contributions. The names being dropped from the roll do not represent a financial loss, for they have been "inactive" financially, also. However, our per capita rank in the list of fifty denominations will not be

greatly changed.

In fact, we could eliminate all the so-called "inactives" in previous reports but would move only from fortieth to thirty-fourth place in total giving; from forty-second to thirty-ninth in total benevolences.

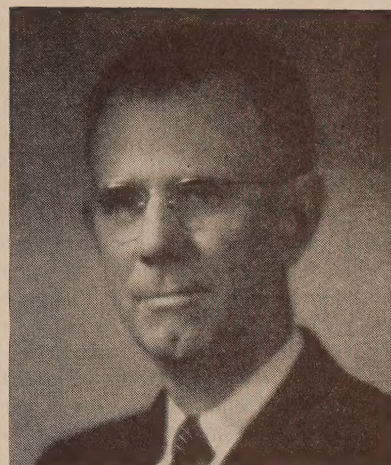
Our methods of procuring, or failing to procure, credit for contributions is faulty and one of the chief reasons why we do not hold a better rank among the denominations.

Our figures are wholly inadequate in telling the complete story of "income" and "outgo." Practically every congregation gives large sums of money mounting into millions for the entire denomination for benevolent causes, institutions and organizations, special campaigns and appeals, building funds and mortgage payments, endowments and bequests, all of which sums are completely outside the budget or records of total giving. Neither do we give an accounting of parsonage rent anywhere, which, while it is not a cash outlay, does represent its equivalent.

To be sure the money is not given for credit, but if we are to make much, as we do, over our low per capita giving, an effort should be made to direct more of our contributions through the treasurer of the local church and thence through the pastor's annual report.

Our most encouraging increases have been in the realm of finances. The last available figures show that over the last twelve-month period the amount paid ministers increased 7.9 per cent; total ministerial support 9.25 per cent; current expenses 11.94 per cent; buildings and improvements 2.24 per cent; total benevolences 5.47 per cent; total for all purposes 7.87 per cent.

3. Rural and Urban. We are deeply concerned about our diminish-



ing returns in rural fields. Again, we should recognize contributing causes. The Methodist Church has been a joyous combination of both rural and urban work. Of our membership 35.7 per cent belong to churches in the so-called strictly rural communities of 2,500 or less, while 20 per cent belong to churches in the cities of 100,000 or more. The remaining 43.6 per cent dwell in the middle-sized community ranging from 2,500 to 100,000. This group is divided about equally between communities of 2,500 to 10,000 and from 10,000 to 100,000 population.

Because of the development of black-top roads providing easy access to the church in town, many rural dwellers now fortunately enjoy bigger and better churches than ever before.

Furthermore we have educated and priced ourselves out of many rural communities as we have done in the small urban community. In the vicinity of the small church both in the city and country the population has shifted not so much toward other denominations as to churchless inhabitants. The vacuum we left has been filled by our good friends the Nazarenes, Assembly of God churches, and similar folk, because our system lacks flexibility, adaptability, and capability in meeting the reality of this change.

Our successors in these fields have done very well. A younger ministry skilfully trained and scientifically prepared is not quite willing to start where his forerunners started, on the charge of a few members with greatly limited resources.

Our chief problem then, at this point, is not so much rural or urban as it is the problem of the small church everywhere which lacks equipment, leadership, and possibly imagination. We have lost much of the romanticism of home missions, choosing rather a work that is far away and out of sight where our failures will not haunt us quite as reproachfully as those near at hand. The problem everywhere requires that "lukewarm and indifferent" members—those whose talents, time, and means, if mobilized would make present barriers insignificant—be made alive.

4. **Education.** During the four years of the last quadrennium we received a yearly average of 314,442 on "profession of faith," 55 per cent or 172,795 of whom came through the regular channels of the church school. This represents an increase of 5.7 per cent over the previous quadrennium.

At the same time we baptized a yearly average of 170,249 infants, an increase of 2.1 per cent over the previous quadrennium. A large percentage of this group should be moving each year into the nursery division and from thence on into older age groups. There was an average annual enrolment in the nursery division of 473,839 for the last quadrennium making an increase of 4.1 per cent over the same figure for the 1945-48 period.

Similarly there was an average annual enrolment in the children's division of 1,761,619 and 1,131,314 in the youth division, a shrinkage of over 600,000. While a percentage of youth moved on into the adult division, we wonder what became of the remainder.

A close study along this road of losses in the local church should produce remedial measures. It might be illuminating to examine our product,

the "fruits" by which we are known. Good materials, of which we have an abundance, good machinery of which we have too much, good workmen who frequently need stimulating—these do not guarantee a good product.

If we would go open-mindedly to parents, to civic, social, and educational authorities, and ask them whether we have had any effect for good on our subjects, whether the "material" that came to us has been improved upon, and developed our program on their honest answers, then we might the more easily produce "results."

We never can substitute education for evangelism; they are both "musts." When our school objectives stress "winning for Christ," when teaching is enriched by "I love to tell the story, . . . it did so much for me," we are on the road to positive results.

The Libel of Labels

By RONALD SLEETH

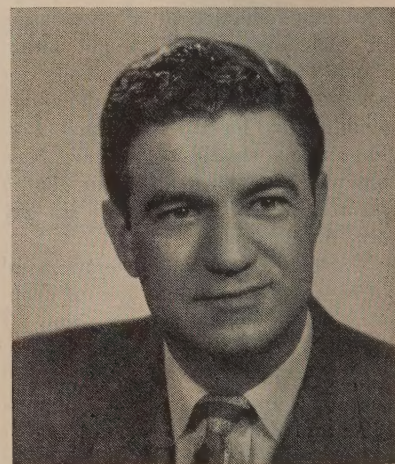
Before a Christian uses a label to describe an individual, he should be certain that everyone understands both the meaning of the label and that a man is not a position but a person. These are convictions of the associate professor of Preaching and Speech at Garrett Biblical Institute, Evanston, Ill.

IRVING LEE of Northwestern, an outstanding authority in the field of general semantics, tells of many interesting experiments in his field. In one experiment, a whispering campaign is started in an audience before a speaker begins his address. They are told that the speaker is socialist-minded. The speaker then gives an ultraconservative talk. Lee says, "We can predict almost with certainty the outcome. The overwhelming majority will say the speaker's remarks were left wing."

If Lee is correct, it is a sad commentary on the climate of opinion in which we live. Yet, the daily papers assure us that there is such a climate

—that many people are caught up in just such a maze of uncritical thinking. We live in an age when labels, as loaded symbols, motivate the lives of too many people. "Bishop Oxnham is a Red," "the new president of Harvard is an anti-anticommunist," "The American Legion is American," *ad infinitum, ad nauseum.*

In a time when labels are thrown around indiscriminately, perhaps we should make an effort to examine some of the principles of thinking that are being violated. Without necessarily embracing all of the implications of the fascinating field of general semantics, we can learn from it a great deal about the use of words as



labels and their power as symbols.

First of all, *labels block communication.* When a person has been pasted with a certain label, then all talking stops; there is no need to go further. We know all we need to know about him and we see everything about him in the light of that label.

In politics, for example, a discussion is often halted when some phrase like "that sounds socialistic to me" is dropped into the conversation. A person does not want to be stigmatized so the tendency is to "close up."

Therefore, communication between these people is ended. A subject or an area becomes taboo. Unfortunately, then, these people never really get a chance to understand each other.

Second, *if labels stop communication then it is easy to see that they also stop thinking*. If someone or something is labeled, then we do not have to exercise our mind or examine issues. We can see this on many levels. A fascinating example of this lack of thinking is illustrated in an incident from the radio show, "Candid Microphone." This program conceals a microphone so the participants do not know they are on the air. In one show, the announcer was standing in front of Marshall Field's store, stopping people entering and announcing that the building was "retroactive." It was amazing to see the many people who were deterred from entering.

Or in advertising, we can see the power of labels. All of us are guilty of buying toothpaste because of "irium" or hair tonic because of "lanolin" and yet not having the foggiest notion of what these things mean. Or on a more serious level, it is easier for a McCarthy to pull a book from a library than to read it. Since words are either "halo" or "stigma" words, we can merely hurl them about without worrying about the issues involved. This man is a "pink." That one is a "Wall Streeter."

Third, *labels tend to force a man into an either/or position*. It is difficult for a person to be a little of this or a little of that. A label forces him to be in politics, for example, either a conservative or a progressive. Obviously there is the danger of fence straddling or playing it safe, but many issues do not lend themselves to such an easy dichotomy. Who has not heard a discussion on some such issue as pacifism where each participant is pushed to the place where he has to take his stand either as an absolute pacifist or as a militarist?

Last of all, *labels are emotional in character*. That is, labels tend to bring emotional responses that cloud the brain. Just as Pavlov's dog responded with saliva when the bell rang, so we often explode inwardly when labels are flung about.

This is true for both the labeler and the one labeled. Many times political

discussions stop when someone says, "You're a one worlder," and the other shouts, "And you're an isolationist." Two men who may have been perfectly rational one minute may become emotional fanatics the next.

Aside from understanding the supercharged climate of opinion in which we now live, what are the implications for all of this for us as Christians?

First of all, there is a real danger that those of us in the clergy with our religious jargon can slip into some of these same errors. On the most elementary level, we all have a tendency to use words that make us almost uncommunicative to our people—and to each other. We grasp words like *permissive* or *existential* and kick them around without knowing what they really mean.

Or on another level, as Christians we may feel compelled to label or categorize every preacher we hear or every author we read. It is easy to call a man a personalist, a liberal, a Wiemanite, a neo-orthodox, or a fundamentalist and then write him off as unacceptable depending upon our emotional reaction to that particular label. In that way, we do not have to bother with understanding *what* he is trying to say.

For example, take the word "liberal." That is a "halo" word for many people in our evangelical Protestant tradition. Yet, that word may have many meanings. With a capital *L* it may mean a specific theological content including any of the following: a Kantian philosophy of religion, naturalism, personalism—to name only three. Obviously, all Christians do not accept all of these at the same time.

On the other hand, liberal with a small *l* may mean the spirit of tolerance, an inquiring mind, a critical evaluation of our data. It can also mean openhandedness, generosity.

Thus, we can see that "liberal" may mean different things to different people. When we see these distinctions then we may see a naturalist who is intolerant of others' views, an absolute idealist in philosophy who is a conservative in politics, or for that matter—strange as it may seem—a Calvinistic Presbyterian who is a socialist.

All of this is not to say that labels

are not important. We, of necessity, must use them. But they must be divested of their emotional connotations and loaded symbolism. When we use labels we have a double responsibility.

First of all, we should be sure that everyone knows what we mean, including ourselves. And second, we should be sure that the person labeled is understood in his thinking. But above all, *we should remember that a man is not a position; he is a person*. We must try to understand *him*. If that happens then we can have fellowship together and even relish the discussion of varying views.

It is particularly important that we keep the lines of communication open in religion. What can we expect people to do in the political arena if we find we cannot talk together in the religious realm? As Christian students, teachers, and pastors, we should be aware of all the shades of religious thought in our time. We can examine these views without seeking a label for the views or for ourselves.

As a matter of fact, we may see a way out of this problem of labels by getting acquainted with the label, "Christian." Granting that this word can be used confusingly—such as a Christian attitude, a cultural movement, or a historical religion—nevertheless, all those who follow Christ (certainly not in any uniform way) are Christians. Can we not use that as our label?

Our friends in the church—whatever the branch—are Christians. If we accept this dictum, then we can disagree on the specific issues involved. This attitude has particular relevance to the coming World Council meeting in Evanston this summer. We will have men here of different political, social, and theological viewpoints.

We certainly do not have to be untrue to any of our opinions to welcome these people as fellow Christians. In a world of Iron Curtains, it is certainly important that we keep the lines of communication open throughout world-wide Christendom as an active means of working in God's world to bring about the spirit of brotherhood.

Portraiture of Jesus in Mark

By ALBERT E. BARNETT

PERHAPS the best approach to this subject is for the reader to think of the representations of Jesus in our Gospels under the analogy of as many efforts by competent artists to restore a great cathedral window that has been shattered. Each artist has great talent and each possesses some reports of importance of how the window once looked. But no blueprint is now available to anyone, and so the restoration will inevitably contain much of the personality and originality of the artist himself. It is so with the Gospels.

According to tradition that dates in the closing decades of the second century, our earliest Gospel was written after the deaths of Peter and Paul (Irenaeus, *Against Heresies* III, 1, 1; Eusebius *Eccl. Hist.* V, 8, 3). Two generations of Christians lived out their lives without having seen one of our Gospels and without having heard a Gospel publicly read.

The tradition of Jesus' life and teaching was kept alive in the memory of disciples and became the substance of Christian preaching. Those incidents and emphases that best met the needs of Christians in their worship, in evangelism, in creating and upholding moral standards were naturally most prominent in the tradition.

The opening verses of the Gospel of Luke (1:1-4) suggest many in-between stages in the transition from oral tradition to our written Gospels. They suggest that the newness of our Gospels consisted in rearrangements of familiar materials, the extensiveness of their treatments, the point of view of the particular evangelist.

The point of view of each evangelist and the needs of the section of the church for which he wrote account for the distinctive character of each of our Gospels. Our initial analogy

In the first of three articles on Jesus as he is portrayed in the Synoptic Gospels, the professor of New Testament, Candler School of Theology, explores the point of view from which the author of the earliest Gospel wrote.

of the shattered cathedral window is defective in that the authors of our Gospels and the church for which they wrote, though interested in biography, were primarily interested in evangelism and Christian nurture, the generation and cultivation of *faith*.

Accordingly "*restoration*" in exact historical accuracy was not the primary objective in any instance. Listen to the author's own words in the instance of the Gospel of John: *Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name* (20:30, 31). "That you may believe" is equally the predominant motive of all four authors of our Gospels.

The first three Gospels are commonly called "synoptic" because of a fundamental resemblance of the portraits of Jesus they present. This is due to their method of actually *quoting* materials selected from tradition, written and oral, whereas John *metamorphoses* his sources by the employment of allegory.

His procedure caused Clement of Alexandria in the second century to characterize John as the "spiritual gospel," by which he meant not a distinctive emphasis on the Holy Spirit, nor on spirituality in the individual Christian, but that John's Gospel brought out beneath the surface meanings of Jesus' teaching and the events of his career on earth.

But aside from this difference of

methodology, all four Gospels have the common character of *evangelistic* literature: they propose to make converts to the Christian faith and to nurture the faith of converted people. The Greek work which we translate "gospel" is *euangelion*, the word from which our English word "evangelism" comes.

It follows that our Gospels are more nearly expositions of faith than scientific biographies, although they are the principal source of biographical data about Jesus; and they enable the reader at the distance of twenty centuries to possess perhaps a more historically dependable picture of Jesus than the more specifically biographical sources of information about so recent a figure as Abraham Lincoln supply in his instance! In the instance of each of the Gospels, the title might appropriately be: "What Christianity Means to Me." Now we turn specifically to the Gospel of Mark.

Mark is a Roman Gospel. The horrors of the Neronian persecution are a fresh and vivid memory (Tacitus *Annals* XV, 44; cf. Heb. 11:37 f.). Roman armies encircle Jerusalem in far away Palestine and the fall of the Holy City impends. Tragedy, typified in the martyrdoms of Peter and Paul, is the background of this Gospel and ominous events now transpiring seem to suggest that the mysteriously delayed *end* and the return of the Messiah impend. Mark writes in these portentous times to illuminate the meaning of events and bolster a faith that might understandably waver.



Accordingly, Mark formulates the kind of account of Jesus' deeds and words that would provide maximum inspiration to pressed and perplexed Christians. He focuses attention on Jesus' passion to suggest (1) what Christians may have to endure, and (2) the divine resources on which they may draw when tried.

In two ways, Mark helps believers understand what has happened and fortifies them for what may yet happen. (1) He helps them see history in true perspective. Jesus had not been a helpless victim of historical circumstances but the mighty Son of God, the promised Messiah of Jewish expectation, the Savior who could fulfill the highest expectations of religious pagans! (2) He glorifies the humblest Christian's task. The challenge of his divine vocation refutes insidious skepticism. Suffering, whether past or prospective, was part of the high privilege of sharing the saving mission of the Master.

The matter of supreme importance was the proclamation of the message of salvation to all nations (Mk. 13:10). Those who share this task know that the way of discipleship is the way of the cross (Mk. 8:34 ff.). Peter, recently martyred at Rome, once was blind to this insight (8:33), but discovery of the truth transfigured his life and justified the high esteem in which the church by this held him. The greatness of the once weak Peter illustrated what the weakest Christian might aspire to become.

Mark's doctrine of the cross governs his whole picturization of the life of Jesus. Two great emphases determine the delineation: (1) Jesus

deliberately chose the cross because he took it to be somehow God's will for him as savior of the world; (2) Discipleship to such a Lord requires readiness for martyrdom, since discipleship involves sharing in saving the world, saviorhood *per se* implicitly requiring self-renunciation. However, resurrection and glorious exaltation to heaven followed Christ's passion and disciples who share his death also share his triumph.

Three questions are presented by Mark and each question is answered in three ways. These questions and their answers are the framework of Mark's portraiture of Jesus. The questions are: (1) *Who was Jesus?* (2) *Why did he die?* (3) *What does he expect of his followers?*

The answer to the first question occupies practically all of the first nine chapters of the Gospel. He is confidently declared to have been the Messiah. Jesus is called *Son of man* and *Son of God*, the one title being his identification as the Messiah of Jewish expectation and regularly used by Jesus of himself, the other being Mark's own preference as a title and one better understood by his Gentile public.

Under this category, he Christianizes the ancient hope of Israel and makes it accord with the character of Jesus, that is, brought under the control of Jesus' own exaltation of "humility, penitence, forgiveness, patience, endurance" (F. C. Grant, "Mark," in *The Interpreter's Bible*, Abingdon-Cokesbury Press, \$8.75, Vol. VII, p. 644).

Mark himself, of course, starts out with a clear knowledge of who Jesus is: see his title, *The beginning of the gospel of Jesus Christ, the Son of God*. But he lets the readers of his Gospel see Jesus' contemporaries, the first disciples, make the discovery.

This they do on the twofold basis of prolonged association and direct divine revelation, each being necessary to the other. See this in 8:27-30, Peter's confession, the passion announcement (8:31-33), and the Transfiguration (9:2-8). On three bases the truth of Jesus' identity as Messiah and Savior are confirmed to the first followers: (1) the regularity and fear with which demons recognize and obey him; (2) the "author-

ity" with which he taught; (3) his resurrection.

In three ways, Mark explains the crucifixion of the Messiah: (1) the envy and pettiness and traditionalism of Jewish leaders (15:10). No charge of lawlessness against Jesus was sustained (15:14) nor should Christians ever become liable to such charges (Mk. 12:13-17; 1 Pet. 4:15 f.); (2) Jesus' own complete *self-renunciation* (Mk. 10:45; 14:24); (3) *The cross was somehow God's will for the Savior* (8:31; 9:31; 10:33; 14:21, 36).

Three expectations of the followers of such a Master are summarized in connection with three passion announcements: (1) Following the announcement of 8:31, the expectation is set forth (8:34-9:1) that "in this unfaithful and sinful age" the Christian will be *unashamed of the Son of man and his teaching*. Being openly and aggressively Christian may involve suffering, but this will be of short duration and is justifiable because of its contribution to the inauguration of "the reign of God . . . in its might."

(2) After the passion announcement of 9:30-32, the expectation is set forth (9:33-50 and 10:13-31) that Christians will find the path to true greatness through humble service.

(3) After the final passion announcement (10:32-34) the ultimate demonstration of discipleship is said to be a self-renunciation that may go even so far as the sacrifice of life itself (10:33-45).

Mark knows there were three crosses on Golgotha. One of them was glorified because of the life there laid down. That life transformed an instrument of terror into a symbol of hope for all men and opened to men a new technique for conquest of the world. This kind of Son of God aroused in men a responsiveness called faith that met God's requirement for forgiveness and salvation:

*When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

Drama -- Not Dramatics

By PAUL S. SANDERS

This essay into the meaning of liturgical worship is first of a series dealing with "Methodism and Liturgy." The writer is a Methodist minister and tutor in Church History at Union Theological Seminary in New York, N. Y.

THE contemporary interest in liturgical worship among evangelical Protestants poses a serious question. What is liturgical revival expected to accomplish, and how is it thought that the means being used will accomplish the ends being sought? Are our newly liturgical services merely dramatic spectacles; or are they so conceived and executed that there is made possible an experience of worship which is not possible in another way? Is the worshiper enabled thereby to participate existentially in the fact of redemption?

The impression often conveyed is that there is more interest in a formally ordered, esthetically satisfying "production" than in the fundamental experience of worship which is the sole justification for any procedures in worship. No matter how much it may be protested that the liturgical revival is not primarily concerned with the external and the trivial, the impression remains that it is just exactly these things which are now the chief concern of the "liturgy craftsmen."

If this is actually the case, then we are close to mistaking the husks for the kernel of liturgical reform. We are in danger of substituting pageantry for valid experience. We are perilously near to being satisfied with the dramatics of worship, when the thing needful is an actual experience of the presence of God, so that we are enabled to become ourselves actors with God in the eternal drama of redemption.

Worship is not liturgical just because the minister wears a round col-

lar and a Geneva gown. Nor, just because the choir is vested, sings responses and chants, and marches in and out. Neither does it result from merely having regimented the choir, the ushers, the congregation (and perhaps even God) into a set pattern of procedure. And this is so, regardless of how psychologically sound and how esthetically pleasing the pattern may be.

"Dramatics" implies something to watch, to thrill to, to be inspired by, and so on; but it remains something essentially external to the worshiper. Drama implies something in which the worshiper participates, a real action in which God, the individual worshiper, the worshiping congregation, and the whole Church Catholic are actual participants.

Drama may utilize dramatics, but it never results from dramatics. What is needed, therefore, is a theological construction which sees in God the chief actor in our redemption, and a philosophy of worship that sees in our services a real means of valid Christian experience.

Experience of Worship

Webster's dictionary derives the word *worship* from two Anglo-Saxon words meaning *worthship*. It is on this meaning that modern liberal Protestantism has pinned its understanding of worship. Vogt defines it, for instance, as the celebration of the goodness of God and of human life in touch with God. Such an understanding of worship is related to our contemporary interest in the good life and in God as the sanction

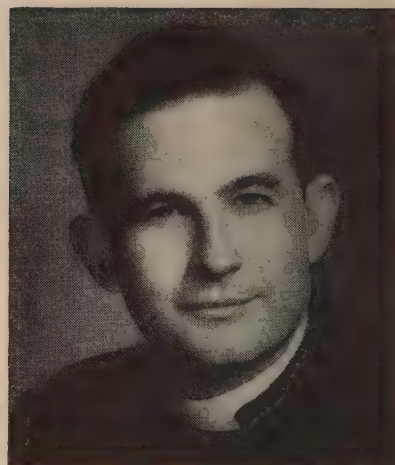
of the eternally worthy aspects of life.

The etymologists did not, however, go far enough. For the Anglo-Saxon word *weorth* (English, *worth*) is in turn derived from the verb *weorthan*, in English, *to be*. *Worth* therefore is related to *being*. A more profound understanding of worship would relate worship to Being. Worship is that activity in which man attempts to bridge the chasm between Eternal Being and himself—fragmentary, anxious, lonely being.

It is the experience in which man is confronted by the Eternal; and in the Christian faith, it is that experience in which man is confronted with the New Being, the "man from above" of Paul, that is, Christ. Christ is God taking the initiative in bridging the chasm, which man by his efforts cannot do.

In the experience of worship man is enabled to find himself, to realize himself, to find wholeness and healing and health, to link himself to the ultimate source of being. And this is true, not primarily because, in celebrating the worth of God and of human life in touch with God, through Christ, he realizes that worth in himself; but, more profoundly, because in Jesus as the Logos of God he finds the "courage to be." His split personality is made whole, his anxiety is overcome, his lonely spirit finds community. He is, in short, "saved." This is the end of worship and the religious life.

Modern Protestantism does not believe that objects, words, and actions may be bearers of Reality. Classical Protestantism revolted against the



medieval sacramental system of the Roman Church; but liberal Protestantism has discarded sacramentalism altogether. Luther revolted against the idolatry of the Mass—the setting up of a human action in the stead of God. But Luther did not cut the connection between Word and sacrament on the one hand and God's meaning in human experience on the other. It remained for rationalistic humanism to do that.

The sacraments do persist in contemporary Protestantism, but largely through historical impetus. They are no longer meaningful for the average person. Look, for instance, at one clear example of the unreality of our attempted liturgical revival. One of the Methodist orders for communion aims to be a fully liturgical service; it is often used by our people, producing a service more or less beautiful and pleasing. From every prayer in the same service, however, has been carefully removed all language that in any way intimated a Real Presence of Christ in the sacramental action. We are faced with the anomalous situation of a pseudoliturgical service that lacks any significance more profound than the barest kind of rationalistic symbolization might yield.

The Divine-Human Encounter

Briefly now we shall set forth three characteristics which should mark the regular celebration of the divine-human encounter.

First. Liturgical worship will be objective in character. The heirs of nineteenth-century romanticism and revivalism, we are imbued today with a psychology of worship that attempts to provide the proper setting in order that the desired religious experience may be produced, or at least invited. It is all aimed subjectively at the people. The minister reads, talks, and preaches at the people. The choir sings for their edification and entertainment. The altar itself is referred to as a "worship center"—for example, a stage property set up to impress the congregation and provide the "right atmosphere."

Admittedly, there are subjective benefits to be derived from worship, and there are subjective influences at work which the church may legiti-

mately utilize. We have said that the aim of worship is realistic experience of God. Paradoxically, that worship which is directed toward God so that subjective influences and benefits are secondary and by-products, is the only sort which makes possible existential, valid Christian worship.

Worship that is motivated by the expectation of so manipulating "scenes" and "props" and "lines" as to achieve certain desired religious results is foredoomed to failure. Only worship that is objective in reference will make possible the subjective experience of Christ.

True worship is the spontaneous reaction of a man who knows himself confronted by the holy. He will be at one and the same time terrified and attracted. He will come distraught, and see on the face of the living God the likeness of Jesus Christ. Bowing in penitence he will confidently ask, and through grace and mercy, find the love of God which, shed abroad in his heart, enables him in turn to love God and his fellows. He is healed. He finds the courage in God to be himself in God. He is saved.

But such results can happen only when the worship is centered in God, not directed toward the people; and, only when there is the expectation, not of being pleased or even "inspired," but of being found by the living God on holy ground.

Worship can be real only when it has this objective character. Otherwise, the show will be seen for what it is; the case will have been given away by the very cleverness with which it has been prearranged. This is why some of the older services, bare and unpleasing as they may have been, were successful in the realm of religious experience. They were centered in God: the Shekinah of his glory was seen to be there, and the bareness of the meeting-house only made that Glory the more radiant, if that were possible.

Second. Liturgical worship presumes congregational participation. The word *liturgy* is from the Greek word meaning *service*, in the sense of *work*. What we call the liturgy the early church called the work; and it was the people's work. To worship is therefore to come together as the people of God in an action intended

to glorify God, to express the enjoyment of God by his people, and to fortify them for further works in his name.

Only in worship can a congregation exercise its priesthood. As there is no religion with sacrifice, so there is no religion without priesthood. Christ is our great high priest; but there is also a priestly service required of Christians. We have become, as 1 Peter (2:9) says, *a royal priesthood, a holy nation*. Luther's protest in the shape of the doctrine of the priesthood of all believers was directed against the fact that the clerical order had usurped the proper function of the whole Body of Christ. The motive of his teaching was not so much to "de-priest" the clergy as to "en-priest" the whole congregation of believers.

As much as we cherish Luther's doctrine we do not fully understand it. We have reasoned that if the entire congregation exercises the priestly function, then every individual may do so in and of himself. We have then gone on further to reason that if everyone is a priest, then no one is a priest. We have thus denuded one of the basic concepts of religion of any real significance.

The universal priesthood of believers not only means that each individual stands before God in a special relation, where no mediation is needed or possible besides that of Christ, and therefore each individual is in some true sense a priest, but it also means, and perhaps more significantly, that it is the whole body of believers, corporately, who are the priesthood, and not one individual "ordained" to the priesthood.

It follows that Christian worship must provide a role for each person present. One does not go to listen and watch; one goes to meet and be met by God, to take part, together with one's fellow Christians, in the drama-in-time which is the counterpart of the eternal drama of redemption.

One has a work to perform; and the earnestness of one's participation in the corporate work will be the measure of its reality to him, and eventually, of its usefulness to him in stimulating, expressing, and building up his own faith and life.

Third. Liturgical worship makes

use of words (ritual), actions (ceremonial), and objects. It is obvious that all corporate worship involves words and actions; the use of things is not so obvious, and on first glance might seem to be contrary to our usual understanding of the "spirituality" of Protestant worship.

Rationale of Liturgical Worship

For fear of the Roman teaching that the substance of the bread and wine of the Mass becomes the substance of the body of Christ, Protestantism has come finally to say that the bread and wine are nothing more, and have no more profound character than the barest rationalistic interpretation will allow.

The first result of this is that bread and wine as natural objects are put into the category of profane things; and on the same basis we then proceed to profane the rest of natural life. This is heresy. We believe in "God the Father Almighty, Maker of heaven and earth." Creation is, at least potentially, good, because it is God's creation. To isolate nature from the realm of grace is a violation of first principles.

The second result is that the sacrament itself, which was to be protected from superstition, has now become itself secularized, so that few of us really expect anything to happen when we go to communion and receive the sacred elements.

We should have no difficulty with the idea that words may convey the holy, since Protestant faith is bound up with the concept of the word of God, if we could only get past our rationalistic orientation, which sees words as only arbitrary symbols to express meanings, instead of which any others would equally well serve the purpose.

Luther always insisted on the sacramental quality of preaching. Words not only convey intellectual meanings, but are also the bearers of spiritual meanings. It was the loss of this view of preaching which has led to sermons which are more nearly academic lectures.

Some examples of holy words which we do use are the baptismal

formula, the various benedictions, the Lord's Prayer, the Gloria Patri, and the historic creeds. For Protestants some hymns assume something of the quality of the holy, so that the use of such a hymn may effect more in the way of religious experience than the intellectual content of the words or the psychological association of the words or music should lead us to expect.

Among ceremonial actions which may be bearers of the holy we may list the following: the holding of the child in baptism; the placing of water from the hand of the minister upon the child's head; the laying on of hands in the rite of confirmation and in ordination; the manual acts in the consecration of the Lord's Supper (that is, touching the bread and wine, breaking the bread, pouring out the wine); kneeling for penitential prayer; standing for prayer and hymns of praise; the upraised hand in benediction; the sign of the cross; turning toward the altar as a mark of reverence in passing before it; the minister's moving to the altar for prayer, to the lectern to read the lessons, to the pulpit to preach; leaving one's seat and moving forward to receive communion.

Objects in Worship

Not only words and actions, but objects, may be used in Christian worship; indeed, must be, if it is to be realistic. Prophetic criticism of such usage is doubtless continually necessary to prevent the Christian cultus from lapsing into magic. But such criticism goes too far when it deprives natural objects of any connection with God and denies the possibility of their use in liturgical worship.

Among the objects which we do use in worship are the water of baptism and the bread and wine of the Lord's Supper. Others which we might use are the vestments of minister and choir, the table-altar, the cross, Christian symbols, paintings, windows, and the various elements of ecclesiastical architecture. The heart of the matter will be our attitude toward the objects we do use, not the mere fact

of their presence, or their esthetic value.

To sum up: liturgical worship makes use of the sacramental principle. Nature participates in grace, and may be the bearer of grace. Man participates in both nature and grace. Adam had breathed into him the breath of God, but he was formed of the dust of the earth.

Man is not pure spirit any more than he is pure body. Nor is he the battleground between body and spirit; that is a Greek notion, not the biblical picture of man. Man, as the Christian faith sees him, is body and spirit, conjoined in an indissoluble unity. That religion will best serve man which meets him on the basis of his own nature: hence the religion of the Incarnation.

That worship will best bring him into the presence of God, express his aspirations, build him up in the faith, and bring to him healing, wholeness, and redemption, which confronts him with the holy God on the level of his own being. Such worship is liturgical worship. It is worship taking man where he is and lifting him toward the living God. It is worship that is objectively oriented, toward God, not subjectively, toward man. It is worship that gives man a work to perform, so that each one is part of a corporate fellowship, a "royal priesthood," conjointly knit together to offer unto God the sacrifice of themselves, that is, the church, the Body of Christ. It is worship that utilizes nature in the interest of supernatural experience. Words, actions, and objects will be used, not abused, and not ignored. When used, they will be experienced as bearers of the holy, not merely as exemplars of esthetic and mentalistic appeal.

It can be expected that in such worship God himself will participate. Around the earthly altar, with Christians kneeling to adore, there will gather angels and archangels; and in the midst, Christus Pantocrator, God himself in all his effulgent glory, yet known to us men as love, because he himself became man. And all will cease not to sing, "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come."

The Lord's Supper Comes to Life

By HOMER C. CRISMAN

The Last Supper has been dramatized with fine effect in the Methodist Church in Torrington, Wyo., writes Pastor Crisman. A transcript of the service is presented here to suggest a creative celebration of Holy Communion.

(A ten- or fifteen-minute organ prelude is recommended. The spoken part of the service is by a reader, who may be the pastor or someone chosen by him.)

READER: Will you listen to these words of explanation concerning the service in which we are about to share.

What will follow is in part something new in an attempt to make the communion service a real experience for each of us.

In the first section of the service we will refresh our memories as to the immediate incidents in the lives of Jesus and his disciples just prior to the last time they shared together in the Passover festival.

Following this, and as the narrator reads the Scripture record, a group of persons will give us a living picture of the preparations for the Passover observance, and of their sharing in the Last Supper. (PAUSE)

READER: For a long time the popularity of Jesus had been growing, until on a recent day he had been received into the Holy City of Jerusalem by a throng of followers who went so far as to proclaim him as a new leader or Messiah. The political situation throughout Palestine was tense. The Roman authorities permitted the Jews to enjoy a few rights in the control of their own community life.

The people were well aware, however, that any failure to keep control, any rioting or rebellion, any disorder of consequence would mean the immediate loss of such privileges as they enjoyed. There was much political and religious intrigue. Strife and bitterness were very near the surface. A few persons were making great profits at the expense of the multitude of unfortunate people.

We come now to an important observance in the Jewish religious calendar. It was almost time for the observance of this great religious festival—the Feast of the Passover. In our thinking we must be aware that just now “time was running out” for Jesus.

With this brief summary of the tense surroundings in which Jesus and his people lived in the metropolitan city of Jerusalem, we come now to the Scripture narrative. The immediate

scene being commemorated is the Feast of the Passover; or, as we think of it, the Holy Communion. In the Scripture narrative Jesus is speaking to his disciples: (PAUSE)

“You know that in two days the Passover Festival will come, and the Son of Man will be handed over to be crucified.”

The disciples were aware of the approaching festival, but they did not seem to comprehend the reality of what Jesus was trying to tell them about the imminent tragedy soon to be enacted.

Matthew here interrupts the story and fills in some of the intrigue that was being conducted to dispose of Jesus. Leaving Jesus and his disciples we go to the house of the high priest and listen to what is going on there.

Matthew relates it thus:

Then the high priests and the elders of the people gathered in the house of the high priest, whose name was Caiaphas, and plotted to arrest Jesus by stealth and put him to death. But they said:

“It must not be during the festival, or there may be a riot.”

From this scene Matthew quickly switches the story to an interesting personal experience of Jesus at about this time. A woman anointed his head with precious oil, and the disciples protested over the waste of this valuable oil in that it might have been sold for a tidy sum. Apparently there is no intentional connection between this experience and what follows, but immediately Matthew comes to the climaxing intrigue that again brings up the question of values. It is recorded in the Scriptures thus:

Then one of the Twelve, named Judas Iscariot, went to the high priests, and said,

“What will you give me if I hand him over to you?”

And they counted him out thirty silver pieces. And from that time he watched for a good opportunity to hand him over to them. (PAUSE)

We come back to the scene of Jesus and his disciples; and their preparation for the observance of the Passover festival. Apparently a day has gone by, because the narrative reads:

On the first day of the festival of Unleavened Bread, the disciples came to Jesus and said,

“Where do you wish us to make the preparations for you to eat the Passover supper?”

And he said,

“Go into the city, to a certain man, and say to him, ‘The Master says, “My time is near. I am going to keep the Passover at your house with my Disciples.”’” (PAUSE)

So the disciples did as Jesus directed them, and prepared the Passover supper.

(May we watch carefully as the two disciples come to complete the arrangements. Two men light the candles; arrange the table; the bread and the cup. Possibly a small basket of grapes. Simple arrangements.)

When evening came he took his place at table with the twelve disciples. (The disciples enter, and Jesus. Singly or couples. Some eat grapes. Action as natural as possible.)

(The story shifts to the Gospel according to Mark.)

And when they were at the table eating, Jesus said,

“I tell you, one of you is going to betray me—one who is eating with me.” (PAUSE)

And they were hurt, and said to him one after another, “Can it be I?”

He said to them,

“It is one of the twelve, who is dipping his bread in the same dish with me.” (PAUSE)

As they were eating [Jesus] took a loaf and blessed it (PAUSE), and he broke it in pieces and gave it to his disciples, saying,

“Take this. It is my body!” (PAUSE)

And he took the . . . cup and gave thanks (PAUSE) and gave it to them and they all drank from it. And he said to them,

“This is my blood which ratifies the agreement, and it is to be poured out for many people.”

After singing the hymn they went out of the city and up the Mount of Olives. (PAUSE)

PASTOR: This closes the Scripture narrative of the Last Supper. As you come to the altar for your communion, standing or kneeling, as you may prefer, will you come in the spirit of being present in the Upper Room with the Master. When you leave the altar will you return to your seat in the sanctuary and remain for the close of the service? Will you come and receive the Holy Communion as the organist plays some quiet hymns?

A Plan for Bible Study

By ROBERT E. CHILES

To promote Bible reading in his congregation this pastor laid out the entire Bible in units to be read over a period of eight months. The minister of Concord Methodist Church, Dayton, Ohio, describes the plan and tells how his preaching schedule fitted in with the program.

THIS PAST YEAR has been a rich one at our church. It began officially with the release of the Revised Standard Version of the Bible and a church-wide Bible observance. Interest grew and in a few weeks we sold nearly five dozen copies of the new translation. Ownership of a Bible however was only a preliminary step; to be of much help it had to be read.

To promote such reading throughout the entire congregation a Bible-reading program was organized. The entire Bible was laid out in units to be read over a period of eight months. October through May. The gospels were read first and then other groups of books similar in style, theme, and type of literature, or which shared a common author. Goodspeed's *How to Read the Bible* (John C. Winston Co., \$2.00) was suggestive here.

The schedule was organized under the following general heads: "The Gospels," four weeks; "Biblical History," five weeks; "The Prophetic Tradition," four weeks; "Biblical Poetry," three weeks; "Letters and Epistles," four weeks; "Biblical Biography," five weeks; "Later History," two weeks; "Devotional Literature," two weeks; "Sermons and Speeches," three weeks; and "Visions and Revelations," two weeks. The entire series was introduced by sermons on "The Word of God" and "Speaking in Tongues."

Copies of "My Reading Record" were obtained from the American Bible Society and distributed throughout the congregation. These records are conveniently arranged so that each chapter of each book can be checked off as it is completed. An explanative letter to the congregation outlined the reading program and invited everyone

to share in it. Each month the parish paper carried current reading assignments and the bulletin each Sunday listed the books for the coming week.

A mimeographed sheet with the reading schedule for the entire period was made available to all who desired it along with some other leaflets from the Bible society. Additional books on biblical interpretation were purchased for the church library. But Bible reading was only half the entire project; the preaching schedule composed the other half.

During the eight months of the program sermons were preached on books or themes selected from the readings for the coming week. After hearing the World Communion sermon "The Sacramental Story," based on Mark, the people that week read the Gospel of Mark; and so on through the entire year.

The sermons always included some background to make the books under consideration more intelligible and to show their bearing on contemporary Christian faith. Such matters as date, author, purpose, occasion, original readers, and the like were discussed from time to time. Not all of these items, however, were discussed in the same sermon, and those that were used were not allowed to dominate the sermon.

Insofar as humble homiletics allowed, the sermons brought the people into confrontation with God and pointed them to basic religious decisions. The tendency of the sermons to become simply lectures had to be guarded against, though "existential implications" and "practical applications" presented themselves with surprising regularity.

Because the preaching was Bible-



centered it was also problem-centered and experience-centered, and dealt with primary religious needs as the great themes of the Christian faith emerged from the pages of the Bible. Given this material, any preacher can soar to the very limits of his capacities.

An additional value of the preaching program was that it supplied interest and motivation and continuing encouragement for the Bible reading program. Throughout the year members of the congregation testified to the helpfulness of the preaching in their own Bible reading.

Many more persons read their Bibles at some length than had ever done so before. Lay people of widely diverse theological conviction, or lack of conviction, met on common ground and indicated their feeling that the church was at work at its basic business and that they were the better for it.

But, of course, the person who stands to gain most from such a program is the minister. The review of biblical interpretation was very beneficial, but even more, the necessity of relating this and the scripture itself to the life of faith proved to be an exacting and highly rewarding discipline.

It was a source of satisfaction also to learn that the preaching schedule and the Christian year came together with but little difficulty. As he reads the Bible through, the preacher will find neglected and untouched parts and passages leaping to life with real promise for future sermons. I find as a result of the discipline of this year that all my speaking and preaching is more biblical. The more intensive and

extensive use of the Bible makes preparation easier and more satisfying.

A final value that is evident is that the Bible comes to be seen as a whole, as the record of God's mighty acts for man's salvation. The tendency to isolate verses or chapters or books, or even the New Testament is overcome.

The entire Bible becomes a single sacred story, the drama of the divine redemption. To see the Bible thus is a new experience for many lay people—an experience with many possibilities.

Our people are now much more conscious of history as the sage of God's redemptive activity and of their

place in it. The last sermon from Revelation, "His Kingdom Is Forever," was received by a congregation with a new understanding of God's continuing action in human history, and with a deeper appreciation of the grandeur and the scope of the final triumph of his eternal love.

Through a Living Memorial

By EDWARD S. ZELLEY, JR.

Gifts to the church in memory of those who have died continue to serve as living memorials, writes the pastor of First Methodist Church, Keansburg, N. J. He tells how his church set up a memorial fund.

A LITTLE over a year ago I conducted a funeral that started me thinking about "living memorials." The deceased was a young mother of thirty-five years who left two small children. Her death had been a tragic and untimely one. She had been a teacher in the kindergarten of our Sunday school, and she was a popular leader in many community and civic organizations.

The result was that literally hundreds of people sent flowers to the family. Several people had said to me, "I wish there were some other way to express my sympathy to the family; there are so many flowers. But I guess I'll have to send flowers too."

When I went to the funeral parlor to conduct the service, I was overwhelmed. Every inch of wall space in the place was covered with flowers worth easily twelve to fifteen hundred dollars.

On the way to the cemetery my thoughts turned toward that display of flowers and what those people had said to me. I thought: "Each of those bouquets is a sincere expression of sympathy, but after a certain number of bouquets, they cease to be needed. If our church had had some plan for a living memorial we probably could have equipped the new kindergarten room in our church school in her memory."

As a plan began to form in my mind I talked to the funeral director at my side about it. He said that funeral directors would be glad to

encourage such a plan, because it would be so much easier for them than handling all those flowers.

Next I talked the plan over with our official board, and this is the plan we adopted:

We established a special fund known as "The Memorial Fund" with separate records and a committee of three to administer it. Out of this fund items for the church are to be purchased that would not ordinarily be paid for out of current expenses. Such things as offering plates, bulletin boards, pictures, pulpit furniture, books, and a carillon are on the list. When items are purchased, they are dedicated in memory of the person or persons involved in the fund at the time.

We then had printed a small folder suitable for display at a funeral service. The cover is a full color head of Christ. Inside are words of comfort and a brief prayer. On the back is a statement to be filled in by the pastor, saying that a contribution has been made to the memorial fund by ——— and in memory of ———, and signed by the pastor.

When a person dies, his relatives and friends make any contribution they desire to the memorial fund. They receive the little folder which they will give to the family of the deceased. The transaction is recorded in the special book. Perhaps the contributions from one funeral will be enough to buy a single item. Or perhaps it will take the contributions in memory of several persons to pur-

chase a single item. In any case there will be a "living memorial" in our church.

We have also made possible the continuous use of the memorial fund. Many people like to remember their deceased relatives each year in some way. A contribution is made, the person receives the folder, and on a Sunday selected by them an announcement is made in the church bulletin concerning their memorial.

To get the public accustomed to the idea is the big job. We have placed a poster in the vestibule of the church to remind the congregation. We also have a note each week in the Sunday bulletin to keep it always before the people; and to widen the scope a little we have taken a six months' advertisement in the local newspaper.

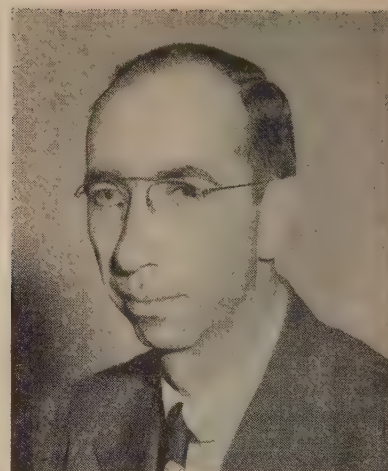
In the short time the memorial fund has been in existence the people have been enthusiastic about it and the church has benefited greatly. We have been able to purchase through the fund a transcription player (used frequently by the youth), an American flag, offering plates, and a new outdoor bulletin board for the front of the church. When a former minister's wife died, the official board installed a pulpit lamp, through the fund, in her memory.

Perhaps the best of all is that the husband of the girl whose funeral started all this has made the largest contribution to the fund. With his gift we have installed bulletin and chalk boards in the new kindergarten room—a "living memorial" to her.

Building Church Attendance

By ROBERT E. BRETH

The commission on membership and evangelism helped this pastor make improvements in the worship services and then devised a plan to promote an adapted form of the Spiritual Life Mission. Pastor Breth serves Catawissa Avenue Methodist Church, Sunbury, Pa.



REGULAR attendance at the worship services of the church is not an elective in the Christian fellowship. Weldon Crossland, in *How to Increase Church Membership and Attendance* (Abingdon-Cokesbury Press, \$2.00), affirms its primacy and importance as ranking with prayer as being among the highest and holiest habits in a growing Christian life.

Every minister is concerned about the other half to two-thirds of his church's members who regularly absent themselves from the services of worship. This solicitude is reflected in the program of Spiritual Life Missions promoted by the General Board of Evangelism of The Methodist Church.

By every means at the pastor's disposal, through his own ingenuity and creativity, he attempts to bring church worship to the attention of the entire membership. His one ever-present and annoying problem is framed in the question, "How can the absentee member be persuaded and attracted to attend the worship services?"

To be sure the means of reactivating inactive members and attracting non-Christians is not to be found solely in preaching, since these persons are not present to discover for themselves the value and help to be derived from the sermon. Neither can one hope to accomplish this task solely through pastoral calling, for the effort is far beyond the power and time of the minister alone.

It is imperative that a thorough analysis and evaluation of the church attendance be part of the task—but

it must be carried on behind the scenes. Answer must be found to the question, "Why do people attend church and why do they not?" From that honest analysis and evaluation the pastor will proceed to mend the flaws and reconstruct the church worship so as to provide attractive, interesting, and above all, helpful worship experiences. It needs to be pointed out, however, that such effort will be largely wasted as an attendance plan unless other means are used to inform the nonchurchgoer of the helpfulness to be gleaned from an hour spent before the Lord.

Here is where the regular church attender can be a most influential public relations man. All pastors are aware of the familiar and timeworn plans to stimulate attendance—the church loyalty crusade, round robin telephone campaigns, and other visitation—most of which are stimulating for the duration of the program but without lasting benefit and usually having no higher aim than to accumulate statistics. The value lies not in the compilations of numbers but in the transformation of attitudes. Any program of church attendance must go deeper than the attendance to effect some permanent change in the spiritual life of the indifferent individual.

Over a period of two and one-half years, as minister of Catawissa Avenue Methodist Church, concentrated study, planning, and effort were applied to develop a helpful, interesting, and attractive program of worship for the church. The commission on membership and evangelism analyzed, criticized, and made suggestions to-

ward the highest type of worship that might provide spiritual enrichment for those attending.

A more worshipful atmosphere was induced by a directive in the bulletin which read: "There is power in prayer. Pray while the pastor preaches this morning. Pray that the Word of God may become living flesh among us. Pray for the pastor, the message, the congregation, the absentee. A miracle happens when we pray. If it does not happen, it is because we did not all pray." It did happen! Spiritual power could be felt.

Preceding the pastoral prayer a time of silence was observed, introduced by the minister who said: "We have come here because God is in this place and we desire to make contact with him. This greatest of all experiences can best be accomplished through silence. It is possible for every one present to now establish such a close contact with God that he shall be renewed and refreshed. Let us have a time of absolute silence. Close your eyes. Do not think of yourself or your problems. Think only about God and his power within you. Let us be still and know that he is God." After the period of silence, the pastoral prayer was begun.

The sermon approach was revised; there was an attempt to provide messages that met the congregation where they lived and struggled.

By these three efforts a new spiritual atmosphere was created and many testified that a vital spiritual experience was achieved.

The plan had no fancy name, but was familiarly known among the congregation as the "ABCD Plan." Organizations and classes within the church were solicited and secured as sponsors to carry out the plan Sunday by Sunday throughout Lent. By coincidence Laymen's Day was to be observed on the first Sunday of Lent. Naturally the men's Bible class was designated as the sponsor of the plan for that Sunday.

On the succeeding Sundays the trustees, stewards, young adult fellowship, and the combined women's Bible classes were asked to assume the responsibility for a respective Sunday. The presidents of the classes involved, and the pastor for the trustees and stewards, were appointed as "A" persons. The "A's" were to recruit from five to ten "B" persons (the number depending somewhat on the size of the sponsoring group).

Recruitment of "B's" consisted in the "A" person visiting (no telephone calls allowed) each individual selected and pledging the "B" to (1) attend church worship on the Sunday for which "A" and his group were responsible, and (2) to recruit five others (designated as "C" persons) who would pledge themselves to attend that particular worship and also to recruit five others designated as "D" individuals.

"A's" recruited "B's" from the membership of their group. The "B's" recruited "C's" from their fellow members of their class or organization or from the regular attenders at the worship services. The "C" persons were pledged to attend and recruit the "D" personnel who were unchurched, nonattending members or others. The "C's" were free to go out anywhere to secure their pledges. The "D" persons were pledged only to attend.

Numerically there is one "A," 5 to 10 "B's," 25 to 50 "C's," and 125 to 250 "D's," or a total of 156 to 311 depending upon the number of "B" persons used, if every recruit meets his pledge.

Interest was promoted for "the plan" by briefing several members of the commission on membership and evangelism and sending them into the business meetings of the various sponsoring organizations to explain the

mechanics and the spiritual purpose of the promotion. The emphasis was always upon the spiritual value of the effort. Community interest was aroused by two well-timed and attractive feature articles in the local daily paper playing up the church worship and program and the uniqueness of the plan.

Sponsoring organizations carried this phase of the program through five Sundays of Lent, leaving Palm Sunday and Easter without delegated sponsorship. It was felt when the plan was conceived and discussed that if there was any value in the program it should be seen in the continuing results after the pressure of competition and organized visitation ceased. In other words Palm Sunday and Easter would become our control to help evaluate the worth of all the activity of the past weeks.

With this in mind and to help set the stage for continuing visitation the pastor contacted each "A" person who had headed the calling during the previous weeks and pledged them to telephone their respective "B's" who would be pledged in turn to attend the services and should call the "C's" which they had recruited. The "C's" in turn would call all "D's" they had invited previously.

As a result people who had been recruited previously were now invited by telephone or personal visit to attend worship both on Palm Sunday and Easter—some of them receiving as many as five calls from as many different people.

Enthusiasm increased as the plan got under way. Sponsoring organizations vied to see who could most nearly reach their goal. Community interest developed as active members of the church began talking up their worship services as "the spiritual powerhouse for the week." Many people came out of curiosity and returned again and again to be helped.

Recruits and workers discovered that while they pledged to attend worship on only one particular Sunday, the next sponsoring group would be asking their support for the following Sunday. This resulted in an impact of three, four, or five invitations and pledges over the five-week period.

Enthusiasm really gripped a number of the workers. In one report we

were delighted to hear of one person who in the course of an afternoon and evening had pledged not only the required number of recruits but had continued to pledge people to attend church until that individual was personally responsible for forty-three persons—all of whom turned up at church worship as they had promised.

The outcome after several months is that a gratifying number of the "D" pledges, the unchurched, or nonattending members) cultivated a habit of church attendance that has continued. Correspondingly, attendance increased in the church school and the Sunday evening vesper worship, not by promotion but by association.

It would be stimulating as well as gratifying to the author's ego if he could report that the established goals were achieved for each of the sponsored Sundays. It would even be wonderfully self-satisfying to say that goals were attained on one or more Sundays. But neither can be said.

In every case some one or more of the individual links failed to take seriously their pledge to attend or to recruit, or some extenuating circumstances kept some, who in good faith made commitments, from fulfilling their promise. It can be said, however, that attendance did increase more than 50 per cent over the previous year and that Palm Sunday and Easter broke attendance records for a half-century or more.

Did this ABCD plan do anything else for the church beside increase attendance during the Lenten season? It has!

The church developed a worship program that helped people at the point of their needs and conflicts. What was needed was to induce others who did not know about that help to come and discover that value. They did; and they have been returning so that more and more pews are filling up.

Again, it cultivated a sense of urgency and obligation so that those who come and are helped through worship are still going out to say to their neighbors and friends, "Come to church with me on Sunday; you are missing a great deal by staying away." One could also cite in detail evidence of improvement in the area of stewardship and social relations.

Let the Pastor Know

IN AN effort to promote the communication between parishioners and the minister, we have distributed an information sheet, from which I quote.

Out of approximately forty in our small parish who have received the sheet, four have come for personal counsel, using the ideas expressed as the means for beginning the discussion. One young lady came with the sheet in her hand, pointing to the idea which she was concerned about. It has effectively "opened doors" to a counseling ministry and a closer relationship to our people.

For whatever it might be worth—here it is:

"Ministers are people, coming in assorted shapes and sizes, with varied cultural backgrounds and types of training. However much the individual variation, in this one thing they find a common meeting ground: *the dedication to the working out of the will of God in the Christian fellowship.*

"Now the only real way the dedication may work out in the fellowship is by the communication of the minister with the members of the fellowship.

"*Call him:* in time of spiritual need, illness, hospitalization, discouragement; in emotional crises that disturb; in the struggle of growing; in the day of new birth; the solemn hour of death; in moments of achievement or hours of happiness.

"*Ask him:* questions that arise concerning your faith, your church, the sacraments, philosophy, psychology, or the religions of the world; questions about the Bible, devotional and other literature; questions about his sermons and your personal needs; those deep, personal questions in the confidence of his study.

"*Tell him:* of honest differences of opinion (discussion opens the way to better understanding); of new families in your vicinity (keep our circle growing!); about favorite hymns, a sermon you would like, your ideas about improving our church program; of honest doubt (it may be a stepping stone to a higher level of

faith for you); of your special talents or interests; of your faith by your presence at worship, by your willingness to serve with your talents and your gifts; of those high moments when God is real and close to you (one such moment will make your minister happy for a year)."

(John A. Caswell, Lay Memorial Methodist Church, Feeding Hills, Mass.)

Individual Attention

IN LINE with our Methodist heritage of religious experience, in which our founder, John Wesley, is the most notable example (having been confirmed at an early age, but having his real religious awakening when he was thirty-five), I have been wondering if our classes for boys and girls joining the church are as helpful as they are reputed to be.

For instance, I know some young people, myself included, for whom the act of joining the church was of little significance. To cite my own example, I was merely one of the group that was joining, and I was doing it mostly because I felt my parents and teachers expected me to, and I was very thankful that I would go almost unnoticed in the crowd.

Thus, I have wondered if our "classes for joining the church" are not primarily a device to overcome bashfulness on the part of our youth, and to add goodly numbers to the rolls of our churches. Certainly it often seems to work out that way. I believe that to most ministers this method is the easy way out—but I also sincerely believe that most of them will say it is not the best.

I can already imagine readers saying—"Okay, brother, just what would you do? Throw out the membership class system?" No, I would not, for I do believe very firmly in teaching our youth and adults the meaning and worth of the church and of Methodism. My quarrel is with our method of reception in groups.

I believe that the matter of Christian experience is essentially an individual matter. Yet, most of our techniques for the reception of church

members seek to avoid this—and sometimes, Lord help us, we try to slip members into the church almost without their realizing it.

Last year, due to my reaction to a question put by one of the girls in such a class, we tried a little different system. Her question was this: "Do I have to join with the class? I've always wanted to walk down the aisle during the closing hymn, just when I feel like it!"

Well, there you have it. We did take the class in as scheduled—but a Sunday or two later when I gave the invitation, this girl came forward with radiant face. She was well qualified mentally, for she had studied about her church and its meaning; but she was also ready in her heart to give her life into the keeping of her Savior; and she had a vital, individualistic experience, one that she will not forget.

The whole incident made me rethink my attitude toward these "join the church" classes. Are we in danger of becoming too stereotyped? Could we not be more assured of giving the persons involved a vital Christian experience if we suggested at the close of the class sessions that they join, not as a group, but as individuals when the impulse was strong upon them.

I realize that this suggestion will meet with a lot of opposition because a good many large churches, and small, will not like to lose that statistical number that comes in on Palm Sunday or Easter. But on the whole, over the years, I do not believe the total statistics will be much affected—and if they were, would it not be worth the loss of a few numbers to realize that those who are joining the church really do belong? Is that not what John Wesley's religious revival was all about—to take the unawakened persons in the churches and without and give to them an opportunity to have a heart warming experience of their redeeming Lord?

If so, why do not we modern Methodists act upon it?

(William M. Wilder, Central Methodist Church, Lincoln, Ark.)

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) dealing with some religious problem. This month's report grew out of a pastoral visit to the home of a woman whose husband had recently died. Evaluations by our consultants follow the report.

Anxiety

Introductory remarks: This interview was with a widow about sixty-eight years old. She lives just a few blocks from the downtown area of our town. Her husband recently died and the resulting trial of living by herself had caused fear and anxiety in her personality. This woman is very nervous, in fact seemingly on the verge of a letdown of some sort.

The interview moved very slowly with long pauses and toward the end, tears; and a momentary letdown after she discovered a source of her troubles: anxiety. Her nervous activity is revealed in her conversation, but it is more prevalent in her facial expressions. I made one other call to this home a short time ago. I would say about a month or so. I went to her home for this interview about 1:15 P.M. She was alone in the house and she came to the door.

The Call

Mrs. Martin. Hello. Come in.

Minister. Hello, Mrs. Martin, how is everything today?

Mrs. Martin. As well as can be expected, I guess.

Minister. Did you have a good Thanksgiving?

Mrs. Martin. Yes, as well as a person like myself could have with my health and all. I went out to my son's place for dinner. I just couldn't eat a thing. I don't seem to have any appetite at all for food. Nothing seems to taste good.

Minister. Food doesn't seem to agree with you, is that it?

Mrs. Martin. Yes. *(Here was a long pause; it seemed well over a minute*

in length.) I haven't been well at all. Living here alone doesn't seem to be working out at all. Ever since my father died—you know Mr. Norris across the street from you? And my husband then just a month later. . . . It has all left me alone. I don't know if I can take it. My children all want someone to stay here with me, . . . I just don't know.

Minister. The death of your father, then your husband so close together has left you feeling lonely, while your children all want you to have someone stay here with you, is that it?

Mrs. Martin. *(Here was another long pause.)* Yes, that's it. I just feel that the responsibility of taking care of a house is too much. *(Short pause.)*

Minister. The responsibility of caring for the house seems too much for you, is that it?

Mrs. Martin. The other night about four o'clock in the morning I heard the pump running in the basement. I couldn't figure out why it would be running at this time of the night, especially when it wasn't raining. I finally decided to get up and then I checked all of the water spouts upstairs. I went down stairs and I didn't see any of the spouts open there, then I saw water coming from the hot water heater. The humidifier, or what ever that is called on the heater, was broken. I didn't know what to do at that hour of the night, so I called the carpenter across the street. I didn't want to do it, but I didn't know what else to do. He came over and fixed it, after he found out what was wrong with it. The responsibility of it all is too much for me. It is my

nerves too. I don't know how it will all come out at all.

Minister. You feel that caring for the house is too much of a responsibility for you, realizing that your nervous condition might have something to do with it.

Mrs. Martin. Yes, I don't think I can stay here by myself. I'll try it for a while longer, but it is just too much. I am just too nervous.

Minister. You feel that living here alone is too much for your nerves.

(Here was another pause of about two minutes. The interview moves slower here than in the first part.)

Mrs. Martin. How is your family getting along these days?

Minister. Everyone is fine, Mrs. Martin.

Mrs. Martin. It's all such a care and I am all alone, but I know that it is all up to me. There is nothing anyone can do about it. I have to figure these things out myself. It is such a hard task, and lonely, but I'll have to bear it alone.

Minister. You feel that all of the care and responsibility is left upon your own shoulders and that the task ahead must be met alone.

Mrs. Martin. Yes, that's it, I must handle these things alone.

Minister. You feel, then, that these things must definitely be done by you?

Mrs. Martin. Yes. *(Here is another long pause. She sat looking out the window. There was little to hurry over, for she had plenty of time.)* No one can work them out for me. *(Another pause here that seemed to say, "I have found something here in this feeling of mine.")* I took plenty of time before I replied, for her mind was working on this thought and I didn't want to interfere.)

Minister. No one else can work them out for you, is that it?

Mrs. Martin. There is that feeling of loneliness that is almost too much to bear. I don't know.

Minister. You feel that your being alone is almost too much.

Mrs. Martin. Yes, I don't know about the future.

Minister. As you look into the future, you feel uncertain about what it holds for you.

Mrs. Martin. That's it, I don't

know what it holds for me. Things are uncertain.

Minister. You feel the future is uncertain.

Mrs. Martin. Yes, but there is nothing anyone else can do. I must face it myself.

Minister. Even though the future is uncertain, you feel you must face it yourself.

Mrs. Martin. Yes. (*Here was another long pause, about ninety seconds in length. She seemed tired and her nervous condition led me to the conclusion that she had discovered enough for herself today. Her last "yes" was slow and showed that she wanted to think for a while.*)

Minister. Would you like to have a word of prayer, Mrs. Martin?

Mrs. Martin. Yes, that is what I want. . . . That would be fine.

Minister. (*My prayer went as follows:*) Our Father, in days such as these when all seems to be pressing in upon us, we ask for the guiding hand to steady our walk in life. In the loneliness of the hour, we ask thy strength to enter our lives, so that we become not anxious about the days ahead. Help us, Father, to meet life with the responsibility that we have upon us. In Jesus' name we pray. Amen. (*Pause.*)

Mrs. Martin. Anxiety, that's it. . . . It is so hard to meet these things. . . . I am anxious about tomorrow. (*Here she cried for about a minute or so.*) There is the steadying hand. . . . I'll be all right. I am very glad you came in. Come back again.

Minister. I'll come back again soon, Mrs. Martin.

Mrs. Martin. Good-by, come again.

Minister. Good-by.

Pastor's Comments

A quick reading of this interview reveals that the twenty minutes spent with this lady was filled with pauses. I believe that the problems of this woman are very deeply rooted, but there is a way out for her. How tempting it was for me to give a good sermon of the fatherhood of God during those times throughout the interview that seemed to call for spiritualizing, but I think I managed to maintain the internal frame of reference.

The reason for the pauses I believe

is somewhat dependent upon the nervous condition of the client, along with the fact that she had plenty of time so why hurry. I feel that this relationship between us has been

cleared, so that the future relationships we have with one another will be good ones. If this interview did nothing else than this I will be satisfied with its outcome.

Consultants' Evaluations

HERE is a demonstration of consistent, orthodox, client-centered counseling at its best in terms of pastoral counseling. Without this particular type of professional self-discipline, this servant of man in the name of Christ might have erred into seminary-class-inspired sermonizing and theologizing or he might have caused this helpless soul to mire in a preoccupation with the physical and emotional symptoms to which she alluded.

Instead, however, his reflective procedure caused the counselee constantly to focus her attention upon inner attitudes with respect to her symptoms. In terms of measurable results, not much happened in this twenty-minute sector of God's eternity. But it is not difficult to conjecture that this grandmother, bogging in her faith, had discovered a sense of traction in the direction of "we are laborers together with God."

Client-centered psychotherapy as a probable mode of procedure in pastoral counseling is spelled out admirably by Carroll A. Wise in the fall issue of *The Journal of Pastoral Care* (1312 Eye Street, N.W., Washington 5, D.C.)

Now for a few "diagnostic" conjectures. I have a growing conviction that "diagnosis" and "treatment" are very unfortunate categories with respect to effective counseling. However, a conscientious pastoral counselor will discipline himself to take inventory of his observations and his professional guesses as to their probable significance in the "soul" of the parishioner.

(1) Loss of appetite. When a person is lonesome due to environmental circumstances that isolate him, it is very common for such a person unwittingly to find consolation in overeating. The absence of appetite probably indicates that she may thereby wish (unconsciously) sympathy.

(2) Overwhelming feelings of lone-

someness are rarely due to mere isolation. This lonesomeness is prone to be a chronic inner state of insatiable hunger for acceptance, often due to overindulgence by (in this case) the father (who died recently) and the substitute father, her husband (who died a month later); or it could be caused by an accumulation of hostility feelings that make the victim feel insulated from his fellows.

(3) Indecisiveness. A rather unmistakable earmark of conflicting attitudes that cause this impasse.

How about movement toward spiritual wholeness in the conference? At first glance, it seems as though the wheels of the car are spinning in the mud with no progress whatever. There is some truth in this casual impression. I would hazard the guess, however, that to the extent this is true, it is due to a rather slavish observance of Rogers' dictum to reflect what the counselee says; albeit, the counselee's total personality often says a good deal more than the words indicate.

For instance, Mrs. Martin simply responds with "yes" to the pastor's reflection concerning her loss of appetite and, nudged by the pressure of a long pause, she reveals the crux of her difficulty when she says (more emotionally than logically), "Living here alone doesn't seem to be working out *at all*." Note, "at all!"

It is my judgment that her pastoral counselor would have encouraged progress if he had reflected this apparent feeling of being overwhelmed. Instead, he selected one item of her catalog of evidences that *everything* is wrong.

Her response merely acknowledges the counselor's partial correctness and then she reiterates the global nature of her feeling in saying, "The responsibility . . . is too much." Despite the counselor's great care to reflect his counselee's statements, one has the feeling that he did not quite

get "the feel" of Mrs. Martin's anxiety.

Pauses, particularly long ones, are characteristic of this interview. This is complimentary to the pastor, for it indicates that his dedication not "to interfere" (as he puts it) with this lady's need to discover a sense of selfhood was master in his ministerial ego need to inform or admonish. On the other hand, pauses very likely mean that the counselee does not feel safe to respond spontaneously, so the counselee clothes his feelings with socially approved reasons.

But note the harvest of encouraging results. (1) If the counselor did not reflect the full impact of the counselee's feelings, she always seemed to acknowledge, forgivingly as it were, the counselor's "inadequate" comment and then she went on to make her condition more clear.

(2) Her positive response in terms of gratitude that "you came in." This appreciation for the minister's interest is, to be sure, against a background of feeling sorry for herself but it is the beginning of the most mature forms of dedicated self-acceptance.

(3) The minister's prayer is a true example of vicarious suffering—more casually and technically referred to as "empathy." This spirit, which is the most significant dynamic for redemptive pastoral counseling, is anchored to a faith that God's grace is sufficient and a dedication to meet life with the responsibility that we have upon us in a creative enterprise with God.

(4) A candid and courageous acceptance of reality as she feels it—"I am anxious about tomorrow"—coupled with a timid faith ("There is a steadying hand") and gratitude for understanding on the part of her pastor.

(5) "Come again." This is not only self-assertion but it is so in the direction of fellowship. To the extent that it is genuine, such a step is the most convincing evidence of spiritual growth.

This is an inspiring incident of pastoral counseling!—**David D. Eitsen**, exchange professor of Psychology of Religion and Pastoral Counseling, Boston University School of Theology

THIS call represents a rather common type of problem for the pastor. A woman, sixty-eight years of age, is suddenly called upon to accept and work through the grief of a double bereavement, and also to change her pattern of life in a way that means accepting more responsibility.

She no longer has her husband on whom to depend. While this may seem to some as a very simple problem, actually it involves the changing of very deep emotional patterns and attitudes. Such a life situation could do nothing other than create intense anxiety, and it is anxiety that the pastor is dealing with.

In this interview we find a pastor who, on the whole, is sensitive to this woman's feelings. At the very beginning, he did not show this sensitivity, but as he moved through the interview, it is evident that he was trying hard to catch and understand her feelings. On his own testimony, we can see that this was something of a problem for him in that he was tempted to give a "good sermon on the fatherhood of God." Such temptations may reflect anxiety in the pastor, and an attempt to relieve the situation by theological reassurance.

Even though the pastor does seem sensitive, it is evident that he is struggling with a matter of form. Many of his responses repeat the woman's feeling, using her exact words. There are times when this is a good thing to do, but there are other times when it is not.

The feelings of this woman needed to be caught and rephrased in different words. This would tend to give her a deeper feeling that the pastor really understands her. It is evident from the results in this interview that she did feel an understanding on the part of the pastor, but a greater freedom on his part would have given her perhaps a greater strength.

It should be noted that the woman very quickly picked up the word "anxiety" out of the pastor's prayer. It would have been well for the pastor to have used this word earlier, because actually when she was talking about her feeling of loneliness that was almost too much to bear, she was talking about anxiety. In this way he could have helped her express her feelings more fully.

The significant thing about this interview is that this woman was able to state her problem and to come to the insight that no one can do anything about this but herself. At this point there might have been additional support given to her by the pastor through a statement indicating that while this is true, through talking the problem over she could find help in working this out herself.

One gets a feeling that this idea that she must work it out for herself tended to intensify her feeling of loneliness, whereas a greater consciousness that she could work it out in a relationship of trust with the pastor might have removed some of that loneliness.

It is my opinion that there is much more to this interview than appears on the face of the record. Here we see a kind of acceptance and understanding on the part of the pastor, which, though not completely and perfectly expressed, still finds sufficient expression to help this woman into an experience of insight. It is the relationship involved here, not the technique, which is of great significance. Such a relationship has in it many of the elements of the Christian faith, such as grace, the mediation of the love of God, the sense of fellowship in suffering, and a sense of freedom to deal with oneself as oneself.

It would seem that the basic fact of this relationship is necessary for the effectiveness of the kind of prayer which the pastor made, and for the fact that the woman felt strong enough immediately after the prayer to recognize her dominant feeling as one of anxiety. While in this interview the anxiety was not completely dissipated (which is entirely too much to expect), something creative did happen in that following this recognition of anxiety, there came the feeling that there is a steadying hand.

Often the task of the pastor is not so much to remove anxiety, as in many situations this is impossible, but rather to help the person to a source of inner strength that makes the constructive dealing with anxiety possible. This is really part of the redemptive process.—**Carroll A. Wise**, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute

The Defense America Most Needs

A Sermon by EVERETT W. PALMER

... If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

This Jesus said of Jerusalem. It was the day of his triumphant entry. When first coming into full view of the city, he stopped and looked. Towers gleaming in the sun, vast and storied walls majestic, and rising in awesome glory above all else—the temple! Jerusalem the golden!

He looked upon it: the shrine of his people's faith, the symbol of their patriotism, the citadel of their hope. Then those nearby were amazed to see that he wept. He was a strong man not given to tears. They were stunned.

They would not have been stunned had they known his thoughts. He saw beneath and beyond the Jerusalem that met their eyes. He saw the moral rot that was destroying it; the false patriotism that was betraying it; the decadent religion that was entombing it.

He saw that the people had drifted from the founding principles of their nation so far that what they deemed patriotic was a betrayal of those principles, that action they believed necessary for defense was in truth self-destruction, that the "way of life" they were so passionate to protect was in reality a "way to death."

He tried to turn them from their error, to save them from destruction. But they would not. They called his warnings subversive. They charged him with being a traitor. They tried to silence him by slander and intimidation. They endeavored to destroy his leadership through sowing seeds of mistrust and suspicion. And when he would not stop, they killed him as a common criminal charged with

Standing at the crossroads of war and peace, we as a nation must try to see ourselves realistically as the oppressed people of the world see us, and we must guarantee liberty and justice to all people. These are some views of the minister of First Methodist Church, Glendale, Calif., expressed in sermon form.

being an enemy of his people. Jerusalem thought this was the defense it needed.

Hence, a generation later, after persisting in the course of action Jesus warned against, the doom he envisioned struck. The Romans, weary of insurrection, starved the people into madness, slew the populace by tens of thousands until the soldiers found none left to kill and the streets ran rivers of blood, crucified prisoners on the hillsides till the land had been denuded of trees for the making of crosses.

Little wonder he looked upon Jerusalem shining and glorious, going its way to terrible ruin, indifferent to the defense it most needed, and wept. *... If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!*

Would He Weep Today?

Does anyone think America cannot repeat the folly of Jerusalem? Does anyone imagine the moral laws whose violation brought Jerusalem to ruin no longer are in effect? What does Jesus Christ see as he looks beneath and beyond America the golden? What is he saying that can save us, if we will listen and obey? What does he say is the defense we most need, *the things which belong unto [our] peace?*

Surely he is saying, "Open your eyes and your heart to understand the plight of all men, and try to see yourself as they see you." Who can read the Gospels and not hear that command?



What is the plight of other people who now share the world with us? Stringfellow Barr in his booklet, *Let's Join the Human Race* (Univ. of Chicago Press, 25 cents, pp. 2-3) suggests a novel way of arriving at the answer. Imagine, he says, that you have not been born yet. Imagine you will be born this year, somewhere on the planet.

On the day you see light, more than two hundred thousand other babies will share that discovery with you.

"You will have less than one chance in twenty of being born in the United States. Your chance of being born in the Soviet Union will be not much better." Though those two countries are making most of the noise these days, most of the people do not live in them.

Most probably you will be colored: black, brown, yellow, or a shade in-between. Your chances of being

colored will be three to one. Your chances of being Chinese are one in four.

World Outlook

If you are born colored, most probably the people of your country either have revolted and pitched out the white people who had been governing them, or they very much want to.

If you are the one in twenty born in the United States, most probably you will survive your infancy. If you are born, say in India, you have but one chance in four of surviving more than a year.

"If you are born colored, the chances are overwhelming that you will be chronically sick all of your life—from malaria, or intestinal parasites, or tuberculosis, or maybe even leprosy." And though you may be fortunate enough to escape such sickness, probably you will be weak from malnutrition. Quite probably you will experience famine to the point where you will be glad to eat bark from trees.

If you are born colored, you will have about one chance in four of learning to read. Most probably you will live in a mud hut with a dirt floor and no chimney, work on the land, with most of what you raise going to the landlord. Most likely you will be in debt to the local money-lender, paying him from 30 per cent to 100 per cent annual interest.

That is the plight of most of the people who live with us, who share the home God has given us. Most of them are sick or hungry or both. Most of them are, or recently have been, victims of political oppression and economic exploitation. All of them want exactly what we want: food and health, freedom to manage their own affairs, treatment as equals, self-respect. The same drums that pounded for us in 1776 pound for them. They are astir, on the march. They have seen what can be. They will not settle for less.

That is the world we live in, the people who vastly outnumber us.

And how do we look to them? Saintly, benevolent, creatures of superior intelligence, virtue, and endeavor enjoying our just rewards? Hardly. They see us enjoying our

bounty, not because we as individuals deserve it any more than do they, but because of extreme good luck: the good fortune of inheriting a fresh, new land, rich in material resources, free from social customs and political patterns of repression; the good fortune of quickly inheriting the best fruits of the industrial revolution without the worst of its evils; the good fortune of geography and circumstance that kept our land immune from the ruin of two world wars, wars that beggared Europe but brought increased prosperity to us. At best they see us lavishly rich, feasting in a palace while they suffer want, and that because of sheer good luck.

What is more, they see us as smug, self-righteous, patronizing, arrogant. Even those most friendly think that of us. There are others who assume we are opposed to freedom and justice, the agents of oppression and tyranny. They say, "Look, they were great for revolution when they had little. Now, having much, they would hold us down." Right or wrong, that is the way most of the people with whom we now share the world see us.

Unless soon checked, the growing resentment, suspicion, and enmity of people who outnumber us twenty to one will destroy us and them with ruin no less terrible than that which visited ancient Jerusalem. Part of the defense we need must deal with that fact. And what can do more to uproot hatred, remove suspicion, and promote harmony than earnest endeavor to understand the plight of other people, and the brave humility of trying to look at ourselves through their eyes? In such a climate justice, mercy, and peace live and grow.

That, I am convinced, is one requirement for survival in this atomic age. Jesus is looking upon America and saying: "Open your eyes to the plight of all men, and try to see yourself as they see you." This "belongs to our peace"; it is part of the defense we most need.

Jesus Christ is also saying, "Be loyal to the founding principles of America." The greatness of America was born of moral insights proclaimed by the Hebrew prophets and supremely demonstrated by Jesus Christ. Who can read the Declaration

of Independence, the Constitution, and the attached Bill of Rights, without hearing the echoes of Amos and Isaiah, even the footfalls of Jesus Christ? Where is the way of life wrought out in political framework for a nation more in accord with the spirit and teaching of Jesus Christ than that established by our fathers?

The supreme peril is that gradually, unknowingly, we shall in our hearts become alien to these principles, until what we believe to be patriotism is a betrayal of them; until our action for defense is in reality self-destruction; and the "way of life" we are zealous to defend is in truth the way to death. It is the peril, in short, to which Jerusalem was blind; the pit of ruin into which it fell.

Our Best Defense

The best defense of democracy is the courage to practice it. That is the defense America most needs.

America was born as a crusade for human justice: equality of opportunity for all, liberty for the exploited, freedom for the oppressed. For this our fathers came to this land. For this they dreamed, prayed, toiled, fought, and died. Democracy means concern for justice everywhere. It means helping the weak, befriending the oppressed, working for liberation.

Then let us in America be done with holding up hands in horror because people in other parts of the world want the same freedoms for which we have struggled. Let us stop linking arms with forces of repression anywhere simply because we think that may give us a temporary fence for the containment of communism. May we dare to let our foreign policy be such that people anywhere, struggling for liberation, will know we are their friends? Let us be done giving communism the chance anywhere to bait its trap by appearing as the only champion for the oppressed.

Communism cannot be stopped with mere bombs and guns. It is a sickness that thrives in the ruins, hunger, and despair of war. That desperate ailment of mankind will be remedied as we bring democracy's remedy to human misery around the world, that remedy which is courageous and compassionate concern for

justice, for liberation of the oppressed. If we will dare to practice democracy in our foreign policy, supporting the forces for liberation wherever men are oppressed, then the common people of the world will begin again to believe the words we say, and link their hearts with ours. That is the answer to communism, part of the defense we most need.

Also, America was born in dedication to freedom; such freedom as the right of an individual to hold and express opinions contrary to those of others, even contrary to those of the government in power; the right of the individual to protection from intimidation and trial by accusation; the right of the individual to protect his church from control or threat of coercion by the state. Almost every freedom that communism denies, America was born to champion. Freedom is our lifeblood.

Then, let us be done with imitating the communists. H. A. Overstreet, a wise student of human nature, reminds us in his book, *The Great Enterprise* (W. W. Norton & Co., \$3.75), of a fundamental law in psychology. It is this: we imitate that to which we give our major attention. When we watch someone yawning, soon we find ourselves needing to stifle a yawn. When our attention is absorbed by someone tense and excited, our own blood pressure rises. Hitler was aware of this when cynically he observed that those who feared him most soon would be those most closely imitating his methods. That same law works in respect to communism, too. Let us heed the warning.

Let me lift one case in point. Several months ago a congressman from the state of California, in a speech where he enjoyed congressional immunity, denounced a leading bishop of The Methodist Church and long a foremost leader of liberal Protestantism in the world, as one who "served God on Sunday and the communist front for the balance of the week." Then he said there was a file available to show the bishop's record of giving aid and comfort to the communist front.

When has a more vicious attack ever been made by a representative of the government upon a religious leader

in America? It was a deliberate attempt to silence a prophetic voice, to silence someone daring to think and speak in opposition to that congressman, to silence him by innuendo, slander, character assassination, intimidation.

It was the same kind of attack politicians in Jerusalem used against Jesus, hoping to frighten him into silence, sow suspicion and mistrust among his followers, array the general populace against him, and so destroy his leadership.

Let politicians in America or anyone else beware of crucifying on a cross of slander those who stand against popular opinion of the moment, even against a congressional committee, to speak for Jesus Christ, especially those whose personal lives and record of Christian service evidence their sincerity.

A Warning

Let us be done imitating the communists. Let us put away the stupidity of thinking only we and those who agree with us should have the right to express opinions. Let us spurn the cowardice of trying to silence by slander those who disagree.

What worst defeat could we suffer if, in defense against communism, we become like the communists?

Let us be done with being afraid of freedom and begin to glory in it. Let us lift it as a banner before the world to which man may rally in hope and courage. The instinct of every human heart will become our ally.

The best defense of democracy is the courage to practice it. That is the defense America most needs.

As Jesus Christ once looked upon Jerusalem, so now he looks upon America. He looks beneath the golden surface of our present power and prosperity. He looks beyond the present to the future where our attitudes and actions of today will be our blessing or our doom. If the New Testament and the record of Christian experience are worthy of authority, he has something urgent to say to us: First, "Open your eyes and your heart to understand the plight of all men and try to see yourself as they see you, so that you may act in ways that will uproot hatred, remove suspicion, and promote peace."

Second, "Be loyal to the founding principles of America, to its crusade for the liberation of the oppressed, to its faith in freedom. For the best defense of democracy is the practice of it."

... If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

Jerusalem would not heed. Pray God we may. That is the defense America most needs.

Salute English

(Continued from page 4)

sailed with Sir Wilfred Grenfell on his first voyage to Labrador, told what these weekly meetings meant to him, and then led out with as powerful a prayer-testimony as anyone would ever care to hear. Having visited a few sessions of these fellowship groups, one felt that here is something that had its roots and origin in the life of the founder of the Methodist Church.

To sum up the over-all effects of this ecumenical exchange, I would say that it was a most delightful and refreshing experience for both ministers and churches. Back home again in Denver, everywhere I go and all to whom I speak have nothing but words of warm appreciation for the leadership of our visiting English brother, Frank Baker.

He had been received most cordially in the homes of our people; he had been used extensively for speaking engagements throughout Denver, which included conducting a large, outdoor union service of Denver Protestantism; and through the kindness of our people, he was privileged to visit many of the scenic places throughout the famous Colorado Rockies. Many of the young people of Grant Avenue are now involved in becoming "pen pals" with the youth of Trinity Circuit in Cleethorpes. Our young adult group and Woman's Society of Christian Service have become interested in sending food and clothing parcels to our English friends.

In short, long may the ecumenical exchange idea between British and American Methodism continue!

The Poet and the Preacher

By HERBERT LOOMIS

The poet presents both sides of truth and allows those who read him to make their own decisions, while the moralist makes arbitrary decisions for all. The pastor of the Methodist Church, Minoa, N. Y., poses the question for fellow ministers: "Are we moralists or artists?" in this study of Robert Frost.

SOME of us maintain that America's greatest poet lives in New England today. Born in San Francisco Robert Frost came East and adopted New Hampshire as his home. He so closely identified himself with the rural life of "Yankee Land" that unborn generations will think of him whenever they see white birches, a stone wall, or a pasture spring. Frost is the chronicler of a drama that has passed out of existence in my generation. For example "The Death of the Hired Man" is a picture that was common twenty years ago but is gone today.

But Frost is more than a historian. He is an artist as opposed to the moralist. The moralist is restricted by the very nature of his vehicle. He deals with facts that are staid and acceptable. Moralists are often popular but seldom immortal. The artist has the ability to dangle a prism before your eyes that reflects many facets of truth and every time you look you see something new and startling. The artist presents both sides of the question, the moralist but one.

The days of Frost's youth found poets described as "a peculiar people" rather than a "royal priesthood," and so Frost tried to wrest his living from the soil. For ten years he struggled with the earth with questionable success. From these years came a poem entitled, "Two Tramps in Mud Time." He pictures himself splitting wood on a crisp autumn day. The exhilaration of manual labor grips him as two tramps come from the woods, "not long since from the lumber camps." They watch his amateur efforts with a jaundiced eye, waiting for him to hire them. It is plain they resent his continued work in the face of their evident need.

*Nothing on either side was said.
They knew they had but to stay their
stay
And all their logic would fill my head:
As that I had no right to play
With what was another man's work for
gain.
My right might be love but theirs was
need.
And where the two exist in twain
Theirs was the better right—agreed.*

*But yield who will to their separation,
My object in living is to unite
My avocation and my vocation
As my two eyes make one in sight.
Only where love and need are one,
And the work is play for mortal stakes,
Is the deed ever really done
For heaven and the future's sakes.¹*

In 1912 Frost left the farm at Derry, New Hampshire, for it had been his vocation but poetry his avocation, and he was determined the two should be one. The marriage was not one of love and money, love and success, or love and prestige, but love and need. Here Robert Frost achieves his immortality.

After a trip abroad Frost returned to America to find himself famous. Fame is often the poet's greatest stumbling block as seen in the lives of Wordsworth and Burns. But Frost consciously built fences that would keep him near the soil and the soul. He purchased another farm and at regular intervals he has returned to the land for the fundamentals.

During the past thirty years he has divided his time between the school, the soil, and the scroll. He has never allowed himself to become a full-time professor, farmer, or poet. Thus alone can he follow his vocation of ministering through love to need.

¹ Excerpts from *Complete Poems of Robert Frost* (\$6.00). Copyright 1930, 1949, by Henry Holt & Co. Copyright, 1936, by Robert Frost. Used by permission of the publishers.

His poetic freshness is maintained through a use of fences. But Frost does not like fences. Here our universal problem is seen in his life. Let us see how the artist resolves it in "Mending Wall."

*Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offence.
Something there is that doesn't like a
wall, . . .*

In spite of his arguments the neighbor replies, "Good fences make good neighbors" and continues with his task. Some have drawn national and international parallels from this poem and use it as an argument against barriers of every type. This is foreign to the nature of the artist. He is simply picturing the inner conflict in man as he builds necessary walls that should not be necessary.

"Good fences make good neighbors" is a statement that is tried and true. Its brevity paints a picture proven over the years. The neighbor mouths his father's adage and perhaps it is unwilling recognition of its truth that bothers Frost. It is true that he spends the greater part of the poem promoting the walls destruction rather than defending the neighbor's premise. No one needs to defend it! Walls are a necessity! Frost refuses to label his walls, knowing he would restrict his message for walls remain but labels change; some must be destroyed and others strengthened.

Most of us say too much and siphon dry the well springs of imagination. The true artist plots the course so unerringly that we cannot help but travel with him. He does not drive but leads. His artistry is measured by his power to motivate.

Here is our yardstick. Are we moralists or artists? Jesus refused the role of crusader and Luther lauded Erasmus for recognizing him as something more than a reformer. It is our task to plant the desire, but the birth is beyond our control. We cannot force it.

Sermons that present Christ as companion and friend are so compelling that all follow. This is no change in homiletical technique but an accentuation of the positive so evident in all our saints and sages.

LENTEN CALENDAR--I

MENTAL hygienists tell us that one of the fundamental laws of mental health is that of rhythm. One cannot be feverishly active all the time. Periods of stress and activity must be balanced by corresponding periods of rest and relaxation. One cannot give all the time; he must also receive.

Our church year makes provisions for this need by setting aside the forty weekdays before Easter as a season of renewal.¹ Traditionally, Lent is a season of fasting. This is the reason Sundays are not included in counting these forty days. Sunday is always a feast day, never a fast day.

However we will miss the true meaning of Lent if we simply give up some item of food or some pleasure during these forty days. The real purpose of the Lenten fast is to furnish the opportunity and the incentive for the Christian to renew his spiritual strength by putting the things of the spirit ahead of the things of the flesh. During Lent we forget food for the body because we become preoccupied with food for the soul.

Mark in telling of Jesus' forty days in the wilderness tells us that *he was with the wild beasts; and the angels*. . . . Here we come to the heart of Jesus' temptations, and our own. In us all the beasts and the angels contend for mastery. Much is said in the Bible about the beasts, and in some circles there is still much speculation as to what "the number of the beast" may be. George Matheson, who wrote "O Love that wilt not let me go," used to say that the number of the beast is always number one. Lent is a time set aside to help us conquer this beast. When we do we will find that angels will minister unto us.

Day of Penitence

March 3, Ash Wednesday. Micah 6:6-8; Mark 12:28-34.

Ash Wednesday receives its name from the ancient custom of indicating penitence by dressing in sackcloth and being sprinkled with ashes. As the observance of Lent became general, the church began to set aside the first day as a day of penitence and prayer and to sprinkle ashes on the penitent.

For years this use of ashes was left almost entirely to the Roman church. We read that as late as 1850 the Church of England observed Ash Wednesday with appropriate lessons and prayers, but without ashes. However, lately the custom is being revived in many Protestant churches. Recently the writer took part in a union service during which the worshipers knelt at the altar rail as though to receive the sacrament while one of the ministers dipped his finger in a bowl of ashes and placed some on the forehead with the words, "Remember O mortal man that dust thou art and to dust thou shalt return."

Such a service is much more in keeping with the significance of the day than the sacrament which is substituted by some who are sure that everything done by the Roman church is evil. Whatever service we may use, we must remember that Ash Wednesday should be a time of self-examination. It is not an occasion for a lengthy sermon or an elaborate musical service. It is an observance, not a celebration.

Our lectionary is most appropriate. We learn from the Old Testament lesson that a Lenten fast for the sake of fasting

is not enough. Rather, God requires us to *do justice, and to love kindness, and to walk humbly with him*. In the New Testament lesson we hear a scribe putting the same truth in other words when he said that *"to love him with all the heart and with all the understanding, and with all the strength and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices."*

While our Book of Worship does not contain a penitential office, it does contain two short litanies suitable for use on Ash Wednesday. An excellent service would be the third Order of Worship for Evening found on page 20. Instead of a sermon, let us have a short meditation on a text taken from the New Testament lesson: *"You are not far from the kingdom of God."*

The Mightiest Force

March 5 (Friday), World Day of Prayer. (John 8:12:20, 31-36.)

While some will use the service prepared by the National Council of Churches for a union service at this time, others will want something a little less elaborate and a little more worshipful. It would be hard to find a more appropriate service than the "Order of Worship for Christian Unity" which is found on page 90.

Our text could be taken from the scripture lesson, *"You will know the truth, and the truth will make you free."* The truth that Christ promised his disciples is the truth that will free the world from those misunderstandings that lead to war and make them free to establish the kingdom of God on earth. On the World Day of Prayer, let us be reminded that prayer is the only force great enough to bring this liberating truth to the world.

Deepening the Spiritual Life

March 7, First Sunday in Lent. Holy Communion: The Epistle, 2 Corinthians 6:1-10; The Gospel, Matthew 4:1-11. Morning Worship: Isaiah 58:6-12; Matthew 4:1-11.

While Sunday is never included as a part of the Lenten season of fasting it is the only day of the week on which many of our members will worship. Therefore we will want to make the regular Sunday services more than usually significant to carry the Lenten emphasis over from the mid-week services which may be held in union with other churches, but which will be attended by only a minority of our members.

In many places it will be possible to celebrate the sacrament at an early service each Sunday. This will not be an elaborate service. It may be advisable to celebrate with no music at all. In this case the service will be from thirty to forty minutes in length. Its length will depend upon the length of the meditation and the number of communicants.

Let the service which starts on page 369 be used without change and let the meditation be short and to the point. One Lenten season the writer celebrated a successful series of early morning communions and used the meditations to instruct the people in the meaning and history of the sacrament. During the past few years THE PASTOR has printed a wealth of material that could be used as source material.²

¹ As our lectionary is incomplete, some Old Testament lessons, the scripture for the World Day of Prayer, and for the Annunciation are taken from the lectionary of the Protestant Episcopal Church. Lessons from this source will be enclosed (). The liturgical color for Lent is purple.

² See especially "Lenten Preaching": Feb. 1950, p. 8; Jan. 1951, p. 18; Feb. 1951, p. 25; Jan. 1952, p. 20; Feb. 1952, p. 13; Jan. 1953, p. 25. Ed.

Our regular service will be "An Order of Worship for Lent" which is one of the finest services in our Book of Worship. Those who are serving churches that have not yet begun the use of this book will find the Lenten season an ideal time for its introduction. Methodism will experience a real spiritual revival when this book becomes generally used in all her churches.

It may be a little confusing to change the call to worship each Sunday but we will want to check upon those calls to worship that are found on pages 150-202 in the Book of Worship because they are full of excellent texts that will fit in with the rest of the service. For instance the one given for the first Sunday in Lent suggests two of the real purposes of Lent, the deepening of the spiritual life of the believer and the call to Christian discipleship. "Let us search and try our ways, and turn again to the Lord."

This is always the first step, the first call of Lent. But if it is to have any real meaning it must be followed by a call to the wicked to return unto the Lord.

The Christian must not become so concerned with his own salvation as to neglect the salvation of his brother, even during a period of self-denial such as Lent.

Commercialized Religion

March 14, The Second Sunday in Lent. Holy Communion: The Epistle, 1 John 2:7-17; The Gospel, Matthew 5:17-20. Morning Worship: (Ezekiel 18:1-4, 25-32); Mark 11:15-18 or Revelation 19:5-10.

The Gospel for the service of worship gives us both the theme and the text for a much-needed sermon. The theme would be "A Commercialized Religion" and the text would be "'My house shall be called a house of prayer for all the nations . . .' But you have made it a den of robbers."

The fact of the matter is that the money-changers did not stay out of the temple after Christ drove them out. Nothing is safe from their grasping hands. No time or occasion is so sacred that they will not try to commercialize it. More often than not they succeed.

They have even invaded the Lenten season. Recently a housewife was heard to remark, "I always enjoy Lent because I like all the unusual Lenten dishes." Easter has become the time of the year when children are told about the Easter bunny. They are given Easter eggs but are not told that the egg is a symbol of everlasting life. More thought is given to clothes than to the Easter sacrament.

Last year a church school class of first-grade children were asked concerning the real meaning of Easter. Only about one in ten could give any kind of an answer and these received their information at home. The teacher of that class had been so busy with Easter eggs and Easter baskets that she failed to teach her children anything about Easter.

We have the same situation in connection with all the other sacred days of the church year. Santa Claus has crowded Christ out of Christmas in the lives and thinking of a large portion of our people. The situation is the same for the days that have not been placed in the church calendar. Let any civil group issue a call to prayer and someone will think of something to sell. Mother's Day has been taken over, first by the florists, now by all who have anything for sale that some mother might like. The Thanksgiving proclamation still calls the people to prayer, but Thanksgiving Day is the day of the big game, the big turkey, and the crowded dining room has taken the place of the crowded church. Many excuse themselves from attending church because it would interfere with their celebration of the day. And so it goes down the line. The money-changers are back in the temple.

First Things First

March 21, Third Sunday in Lent. Holy Communion: The Epistle, Ephesians 5:1-14; The Gospel, Matthew 5:13-16. Morning Worship: (Zechariah 1:1-6, 12-17), Luke 14:16-24 or Romans 12:1-5.

The Gospel lesson for morning worship furnishes an excellent background for a sermon on "First Things First."

One of the chief purposes of Lent is to help the Christian regain a proper sense of values. For a few weeks he receives every possible incentive to place the things of the spirit above those of the flesh.

None of those who failed to respond to the invitation to the feast were doing anything wrong. It was right and proper for a man to look over newly acquired property or to try out that team of oxen he had just purchased. It was natural for him to want to stay at home with his bride. It was simply a matter of putting first things first.

It is a fine thing to belong to a Masonic lodge, a Rotary club, or any of many fine organizations, but the Christian must be careful or he will fall into the habit of putting these ahead of his church.

The Gospel from the communion service gives us another excellent Lenten sermon. It contains one of the most-used and misused text of the New Testament. "*You are the salt of the earth.*" It might be well to turn to our Greek lexicon and discover the real meaning of this expression before we start preaching on it. Thayer tells us that *ἅλας τῆς γῆς* denotes a saline matter used to fertilize arable land. [Salt as a condiment cannot be understood as this would make the land sterile. Thayer quotes: "It is your prerogative to impart to mankind (likened to arable land) the influences required for a life of devotion to God."]

This suggests the combining of the first part of two verses for our text. "*You are the salt of the earth; . . . You are the light of the world.*" Our sermon would then take up the life-giving and the enlightening influence the Christian has on the world in which he lives.

God With Us

March 25 (Thursday), The Annunciation. Holy Communion: The Epistle, Isaiah 7:10-16; The Gospel, Luke 1:26-38. Evening Worship: (1 Samuel 2:1-10, Matthew 1:18-23.)

Few of the special days of the church year have more significance than the one we are celebrating today and few have been more neglected by the Protestant churches. Most of those who pay attention to the day do so only when it falls on the day of some set service. The most attention the event receives in many of our churches is when the first chapter of the Gospel according to Luke is read during the Advent season at the services of morning worship.

Our Book of Worship does not give us a service for the Annunciation but the evening service found in page 13 is an excellent one for the occasion. If we have a morning service it will naturally be the sacrament of Holy Communion.

A consideration of the Annunciation furnishes a welcome relief from the consideration of the temptation and sacrifice of Christ which furnishes the background for most of our Lenten preaching. Let us not waste time with some theological controversy concerning the virgin birth. Let us rather go to the heart of the matter and take our text from the last of the New Testament lesson, *God with us*. The reality of this Presence is not dependent upon the manner of his coming.

National Conference on Family Life

Governor Lausche will welcome the second National Family Life Conference of The Methodist Church, which will meet in Cleveland, Ohio, October 8-10, 1954. Bishop Hazen G. Werner, chairman of the conference, will preside. The high light of the opening session will be a communion service conducted by the Bishop, assisted by the local ministers. Howard J. Brown, pastor of The Church of the Saviour in Cleveland is in charge of local arrangements.

As a part of the Friday evening program, a new drama on family life written especially for the occasion by Mrs. George Harper will be presented, and on Saturday evening a special feature will be a panel on television in the home, conducted by outstanding leaders in this field.

Rabbi Hillel Silver of Cleveland will read the devotions on Saturday morning and Mrs. Douglas Horton will deliver the main address on that day. On Sunday morning, George Warmer, Jr., pastor of the First Methodist Church in Oakland, California, will preach, and in the afternoon, Marshall Steele, pastor of Highland Park Methodist Church, Dallas, Texas, will deliver the address.

There will be three work-group sessions on the five major areas around which the conference is being built:

1. The Family Developing Its Spiritual Life
2. Achieving a Mature Family Life
3. The Community Influences the Family
4. The Family Facing World Responsibility
5. The Family Works Through the Church

Study groups are at work in seventy-nine annual conferences preparing background material for the delegates. A digest of this material will be sent to each delegate before he comes to Cleveland.

This conference is planned to help parents and others interested in the field of Christian family living. The discussion groups will be divided according to interest as follows: young couples without children, parents of preschool children, parents of grade school children, parents of youth, and families with three generations.

Pastors are urged to be alert to discover persons in their churches who should attend the National Conference on Family Life. There will be room for only three thousand delegates. Quotas have been assigned to annual conferences on the basis of four couples per district.

Requests for registration blanks may be sent to Edward D. Staples, National Conference on Family Life, Box 871, Nashville, Tenn. The registrar for each annual conference will be the executive secretary of the Board of Education.

MINISTERS' WEEK AT PERKINS

The Perkins School of Theology announces the nineteenth annual ministers' week to be held this year February 1-4. During this week the Fondren, Payton, and Jackson lectures will be given.

The Fondren lectures will be given this year by John C. Bennett of Union Theological Seminary, New York City, on "Christianity and the State." Topics of his five lectures are: "The State and the Divine Order," "Church and State," "A Christian View of Democracy," "The State and Economic Life," and "Christian Freedom and Civil Liberties."

Harold C. Case, president of Boston University, will deliver the Payton lectures, subject to be announced.

Amos N. Wilder of the Federated Theological Faculties of the University of Chicago will deliver the Jackson lectures: "Meeting the Charge of Other-Worldliness," "Behold the Man!" "Jesus' Message of the Kingdom: Here and Hereafter," "The Resurrection Faith and a Relevant Salvation."

WORLD SERVICE RECEIPTS

At the halfway mark in the 1953-54 fiscal year, World Service giving in The Methodist Church had increased 10.06 per cent over the amount received in the corresponding months from June through November of last year.

Figures issued by the office of Thomas B. Lugg of Chicago, executive secretary and treasurer of the Council on World Service and Finance, show that thus far in this fiscal year receipts for World Service total \$3,371,312.33 as compared with \$3,063,037.82 received in the first six months' period last year.

November World Service receipts amounted to \$777,153.97; receipts for November, 1952, were \$709,254.17.

World Service specials, General Ad-

vance specials, and the Week of Dedication show declines ranging from 10 to 24 per cent in contrast to semi-annual giving last year. All other funds administered through the central treasury show gain.

World Service apportionment for each year of this quadrennium is \$9,660,000.

Receipts in November included \$2,384.03 for World Service specials; \$261,225.47 for General Advance specials; \$2,931.49 for the Week of Dedication, and \$177,258.11 for the Fellowship of Suffering and Service.

Administrative funds received in November were:

Episcopal fund—\$94,727.56

General Administration—\$27,791.42

Interdenominational Co-Operation

Fund—\$21,204.21

FOREIGN STUDENTS IN SUMMER PROGRAMS

More than fifty thousand youth and young adults had the privilege of first-hand fellowship with students of other lands and missionaries last summer. Sixty-three international students enrolled in the colleges of the United States and 17 missionaries on furlough gave 408 weeks of service in summer camps, institutes, and assemblies serving youth and young adults.

As a free service to the summer camps and institutes of The Methodist Church, the Joint Department of Missionary Education sends these carefully selected representatives on regular schedule to those places that request them. Most of these students and missionaries are Crusade scholars.

The deans of Methodist camps, institutes, and assemblies are enthusiastic about these international visitors. They say that the presence of such students in their meetings personalizes missions as nothing else short of a trip to the mission fields can do.

Already requests are being received for the services of missionaries and international students in the summer agencies in 1954. These requests should be directed to the Joint Department of Missionary Education, Box 871, Nashville 2, Tennessee. If consistent with annual conference policy these requests should channel through the offices of the executive secretaries of the annual conference boards of education.

TRAVELING SEMINAR

A traveling seminar of professional persons to visit Yugoslavia, Greece, Turkey, Syria, Lebanon, Israel, Jordan, and Egypt is announced by the San

Francisco State College for the coming summer. Under the direction of Alfred G. Fisk, Professor of Philosophy, the group will leave New York by air on June 29 with return scheduled for September 1.

Visits will be made to governmental ministries, educational and social service institutions, and historic sites. Interviews with prominent persons will be held in all the countries visited. The group travels on a co-operative, non-profit basis. College credit is available but not required.

Address inquiries to Alfred G. Fisk, San Francisco State College, San Francisco 27, California.

WORLD SERVICE LEAFLETS

The Division of World Missions of the General Board of Missions is being challenged with new opportunities and new openings in Nepal; Buxar, India; Central Congo, Africa; and in many other lands. Some interesting and challenging statements regarding the Philippine Methodist Church Mobile Medical Clinic are given in the World Service Fourth Sunday leaflet for January 1954, "Medical Work Is Preaching, Teaching, Healing."

Gifts to World Service help support the work of this Board. The leaflet is free of cost to pastors and may be had in quantities desired by writing to the Service Dept., 740 Rush St., Chicago 11, Ill.

A very attractive leaflet, "New Approaches to Abstinence," with a good appeal to youth and young adults, and describing the work of the Board of Temperance is available to pastors for free distribution to their church members on the fourth Sunday of February. Gifts to World Service help support the sixteen Boards and Agencies of The Methodist Church, of which the Board of Temperance is one.

A CALL FOR CHAPLAINS

The United States Army needs chaplains, and The Methodist Church has been asked for 17 additional chaplains.

A letter from Major General Ivan L. Bennett, Chief of Chaplains, USA, to Bishop G. Bromley Oxnam, chairman of the Commission on Chaplains, states, "Based on projected losses of chaplain personnel on active duty for the remainder of the Fiscal Year 1954 and known requirements, I hereby request that you accept a procurement quota of 17 for the Methodist church. . . . Procurement against this quota may begin immediately."

Bennett points out the necessity for

"spiritual ministrations and guidance" for Armed Forces personnel and urges that the quota of chaplains in the Army be reached. The next course at the Chaplain School, Fort Slocum, New York, is scheduled for mid-January.

Methodist ministers who are interested and have basic qualifications of completed seminary work and elders ordination should write immediately to Methodist Commission on Chaplains, states D. Stewart Patterson, executive secretary of the commission.

Only a few men are being taken by the Navy at present, says Patterson, and the Air Force is not accepting men for immediate duty but desires applicants for Reserve Commissions.

CITY CONVOCATION CALLED

Over 1,000 city ministers of The Methodist Church will attend a nationwide convocation on Urban Life to be held in Columbus, Ohio, February 24-26, under sponsorship of the Division of National Missions, Department of City Work.

"Every problem and temptation is increased by the pressure of population in cities. Unique opportunities are also to be found where vast numbers dwell in close proximity. These problems and opportunities challenge the church of Christ," the Council of Bishops says in its call for the convocation.

An over-all strategy of denominational and interdenominational teamwork, specially trained leaders, new skills, and a "deeper concern for the apartment house dweller, the under privileged, the dispossessed and the racially different" are aims of the Convocation on Urban Life as the Methodist bishops have outlined them.

Plan for the conference, according to Robert A. McKibben of the Department of City Work, is to stress successful experiences in modern city church life. To gain this information the bishops have requested each annual conference to establish a Committee on Urban Life which is organizing a study group in each city.

"We will consider the problems of the city but the emphasis will be on their solution. Across the country study groups have been evaluating city church strategy and the program of the church in the life of the city. The object of the conference is not to bemoan the plight of the city church but to find out practical ways the church can overcome the problems," Dr. McKibben says.

Bishop Frederick B. Newell, of the New York Area is chairman of the Bishop's committee on the convocation.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Jan. 2-4—Midwinter meeting of National Conference of Methodist Youth council, National College, Kansas City, Mo.

Jan. 3-10—Universal Week of Prayer.

Jan. 5—Twelfth Night: Epiphany Eve.

Jan. 6—Epiphany.

Jan. 7—Board of Managers meeting, American Bible Society, New York, N. Y.

Jan. 10-11—University Senate of The Methodist Church, Cincinnati, Ohio.

Jan. 10-11—Association of Methodist Theological Schools, Cincinnati, Ohio.

Jan. 11-12—National Association of Schools and Colleges of The Methodist Church, Cincinnati, Ohio.

Jan. 11-16—North Central Jurisdiction Workshop for selected adult leaders of youth and leaders in adult education, Pokagon State Park, Angola, Ind. (Dean: Estel I. Odle, Box 615, West Lafayette, Ind.)

Jan. 12-13—The Co-ordinating Council, New York, N. Y.

Jan. 17-23—Church and Economic Life week.

Jan. 18-22—Twentieth annual Ministers' Week at Emory University.

Jan. 18-23—North Central Jurisdiction Workshop for selected adult leaders of youth and leaders in adult education, Mason City, Iowa (Dean: John L. White, 199 Main St., Oshkosh, Wis.)

Jan. 19-23—Annual meeting of the Board of Missions, Buck Hill Falls, Pa.

Jan. 19-23—Annual meeting of the Advance Committee, Buck Hill Falls, Pa.

Jan. 31-Feb. 7—Youth week, United Christian Youth Movement.

Feb. 1-4—Nineteenth annual Ministers' Week, Perkins School of Theology.

Feb. 4—Board of Managers meeting, American Bible Society, New York, N. Y.

Feb. 9—Annual meeting, Board of Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 10-11—Annual convention of National Association of Methodist Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 14—Race Relations Day.

Feb. 21—Day of Prayer for Students.

Feb. 21-28—Brotherhood Week.

Feb. 23-25—Urban Convocation of Division of National Missions, Columbus, Ohio.

Feb. 28-Mar. 7—Week of Dedication.

Mar. 3—Ash Wednesday.

Mar. 3-Apr. 17—Lent.

Mar. 5—World Day of Prayer.

Mar. 17-24—Southeastern Jurisdiction Recreation Workshop, Leesburg, Fla.

TWO GOOD ARTICLES

EDITOR: I wish to record my commendation to THE PASTOR for the many splendid articles in the November issue, which is one of the best of this past year.

They were all so refreshing and stimulating, and two in particular—one by A. Wallace Copper on "The Demands of the Gospel," which was excellent indeed, and the other by John O. Gross in his column "Slants on the Secular," which was deeply interesting.

The appraisal by Dr. Gross of the article by Elmer Davis, which appeared in the August issue of *Harper's Magazine*, is one which the majority of the readers of THE PASTOR can readily accept. Democracy and freedom in order to attain their fulness certainly need theological and deep religious rootage.

JOHN THOMPSON, *the Methodist Church, Powhatan Point, Ohio*

HELPFUL

EDITOR: . . . As I write, let me tell you that I find THE PASTOR helpful and stimulating in every department—a truly worthwhile publication. Keep up the good work.

GARLAND KNOTT, *Iuka, Miss.*

NOT HELPFUL

EDITOR: Do not send any more [copies of THE PASTOR] because it does not have which you mentioned—*sermon material*.

R. D. KITZMANN, *Sugar Grove, Ohio*

NO PLACE FOR A WESLEY

EDITOR: Please permit one further word about "Childless Parsonages" [June, 1953]. This is casuistry, pure and simple, and will not prove anything; but where is the Methodist parsonage today that would qualify (statistically speaking) as the birthplace of John and Charles Wesley? John was the fifteenth of nineteen children; Charles, the eighteenth of nineteen children—all born of the same mother. And Susanna Wesley herself, their mother, was the youngest of twenty-five children. Is it possible (theoretically speaking) that there is not a parsonage in all Methodism today that could qualify as the birthplace of another John and Charles Wesley? Quite evidently times have changed.

JOHN J. WATSON, *Rutherford Memorial Methodist Church, Corryton, Tenn.*

WHAT IS OUR HOPE?

EDITOR: Would you oblige me by answering the following question . . . simply put it in the "Your Right to Say It" column as an invitation to reply to what is a "very live issue" in our part of the North American Continent [see THE PASTOR, Nov. 1953, p. 28].

The question is this: What constitutes "overemphasis" upon the doctrine of Christ's Second Coming—reliance upon cosmic cataclysm and divine intervention; and when does the stress placed on human helplessness become "undue"?

Our Methodist people are seldom given the opportunity of hearing a sermon on "The Blessed Hope" of His soon coming. The congregations of our sister churches are "reared" upon this doctrine; why are not our people equally challenged, inspired, and encouraged by such preaching? In approximately forty years of constant and continuous listening to Methodist sermons, I am sure I have not heard twenty sermons upon this awful and rapturous event.

NORMAN PAUL BABCOCK, *Durango, Colo.*

A CENTRAL MATTER

EDITOR: THE PASTOR brings inspiration and some comfort to me in that you share a liturgical emphasis along with other proper aspects of our church life. I know no other Methodist publication that gives worship, the very heart of our life, more than a passing glance.

T. CECIL SWACKHAMER, *Webster Groves, Mo.*

MORE ON WORSHIP

EDITOR: May I cut in on the Watson-Marshall debate [Dec. 1953, p. 30]?

As I see it, R. P. Marshall has simply drawn upon his knowledge of the past to fill in those places of our ritual which have unfortunately been left blank. Our Book of Worship and our Ritual are both well done, but have not, like good Methodists, "gone on to perfection." Our ritual presupposes a training which, unfortunately, many of our ministers have never received. It has even left out some of the instructions printed in earlier editions.

At least one direction given is in conflict with earlier directions; i.e., it instructs the minister to kneel for the Prayer of Humble Access, but fails to tell him when to stand. As a result we occasionally see the minister uttering

the Comfortable Words and the Sursum Corda as a prayer.

To bring our celebration of the Sacrament in line with the liturgical tradition of the church, we should start our changes and additions to our direction with the Scripture, additions and changes in *italics*. Then shall the minister read the Epistle, to be followed by the Gospel, *The people will stand for the reading of the Gospel and remain standing for the Creed which may be either the Apostles or the Nicene.*

After the Absolution, the directions should read. "Then shall the minister stand and say to the people."

After the Sursum Corda, the words "still kneeling" are a mistake, because the minister should not be kneeling. Rather this should read, "*The minister shall face the Lord's Table and say.*"

After the Sanctus, "Then shall the minister offer the prayer of Consecration still standing and facing the Lord's Table."

As for that matter of "wine" are we not in danger of trying to think with our emotions? The substitution of grape juice is very recent and by no means general, and we have to admit that it was wine that was used at the Last Supper.

WILLIAM ESLER SLOCUM, *Wayland, N. Y.*

PRAYER FOR UNITY

EDITOR: Widely observed in Europe by Protestants and Catholics alike is the Week of Prayer for Christian Unity, January 18 to 25. The Faith and Order Commission of the World Council, commending the practice, issues each year a leaflet of suggestions for prayer. . . .

The member Churches of the World Council in America, following another tradition dating back to 1915, have emphasized the week ending with Pentecost (Whitsunday) as the special time of prayer for unity. This was partly because of the established tradition, but chiefly because the churches in this country so generally observe the first full week in January as the Universal Week of Prayer. Accordingly we do not wish to urge any rival observance of the week of January 18 to 25, but we welcome individual participation. . . .

A postal addressed to [me] will bring a free copy of the prayer leaflet. The material in the leaflet may be freely reproduced by any who desire to do so, for example, in the weekly bulletin of a local church. . . .

FLOYD W. THOMKINS, *Washington, Conn. (Associate secretary, Commission on Faith and Order of the World Council of Churches)*

The Fountain

ETERNAL LIMITATIONS

Even in heaven our faculties shall be finite.
—John Donne, in *The Complete Poetry and Selected Prose of John Donne*, edited by Charles M. Coffin (Modern Library)

TRADITION

At the Methodist World Conference in Oxford in the summer of 1951, one of the speakers referred to John Wesley as being like an oarsman on the Thames River. With his eyes on St. Paul's Cathedral, he moved away from it with every stroke. Perhaps this is the way we ought to treat our tradition. We need to have it at the center of our thinking, for it gives us direction and perspective. But we should claim perfect freedom when the contemporary situation demands it. We are not to be confined by it, but free to receive its truth and inspiration. . . .

—Gerald Kennedy, in *Heritage and Destiny* (Methodist Board of Missions)

SECRET OF POWER

The three things that make this Communist government click are a faith, a method, and a mission. These three, working together, power the new regime in China. I presume the same could be said of Russia.

—F. Olin Stockwell, in *With God in Red China* (Harper & Brothers)

HOPE AND REALITY

Religious hopefulness is constantly tempted to take the form either of a utopia (the this-worldly heresy) or of an opiate (the other-worldly heresy). The Kingdom of God is not a utopia, because it implies God's judgment upon all historical attainments. It is not an opiate, because it calls men to responsible action. God's Kingdom is rather a hope and a powerful reality in historical life.

—Roger L. Shinn, in *Christian Faith and Social Action* (Charles Scribner's Sons)

PERSONAL CONFESSION

A general confession is good, but in it lurks the danger of "acknowledging and bewailing" humanity's sins and not our own. . . .

—Georgia Harkness, in *The Religious Life* (Association Press)

HEIRS OF THE PHARISEES

It would be a profound mistake to suppose that all the Pharisees disappeared soon after the death of Christ, or that they have no heirs and successors to-day. Indeed, it is true that there is much of the Pharisee in each one of us, and by that I do not mean that we are hypocrites, but simply that we would rather reduce religion to a code, both inward and outward, than take the tremendous risk of being invaded by and becoming part of vulnerable but relentless love. . . .

—J. B. Phillips, in *Making Men Whole* (Macmillan Co.)

BROKEN CIRCUIT

It is now widely recognized that pulpit and pew have fallen out of touch with one another. . . .

—W. R. Forrester, in *Christian Vocation* (Charles Scribner's Sons)

CHINESE JESUS

A GODLY woman who had been a member of a missionary society for many years, who had raised considerable sums of money to spread the gospel in other lands, and who had taken great pride in calling herself a "missionary woman," received a very great shock when there came to her through the mail at Christmas time a greeting from a Chinese friend. It pictured Mary, the mother of the infant Jesus, as a young Chinese woman, and the baby as a tiny Chinese newly born. "It never occurred to me," she said, "that my Lord could be pictured with Chinese features."

—Roy L. Smith, in *New Light from Old Lamps* (Abingdon-Cokesbury Press)

TO GOD ALONE

Evidence of the psychiatric objective kind needs to be compared with the testimony of prison chaplains, who show in a most impressive way that Christian personalism is true, and have proved that in the extreme darkness of criminal life, due to a bad inheritance, the light of divine grace does break through, and the miracle of the New Birth does take place. The human person cannot be treated as a *thing*, as an "object." Its secret cannot be attained by statistics or by any scientific descriptions. All that science, statistics, and analysis of all kinds can attain, ultimately only deals with the outer garments of personality, not with its heart—certainly a garment which, like the body, belongs to us, which we rightly describe in our language as "belonging" to us, but not as the Self. The many layers of this outer garment will doubtless be further studied and analysed; but the heart of the personality always eludes observation; this is the Self which cannot be made into an object, and then analysed in the effort to "explain" it. The personality is truly disclosed to God alone.

—Emil Brunner, in *The Christian Doctrine of Creation and Redemption* (Westminster Press)

NO MAGIC

God has a right to command but not to compel. The covenant he shares with the sons of men may take different forms and adopt varying symbols, but it is not a talisman; it works no magic. It rests on the moral grounds on which the universe stands.

—Edwin McNeill Poteat, in *Mandate to Humanity* (Abingdon-Cokesbury Press)

GOD'S PURPOSE

The story of the fall of man is but one of a long series of events, each of which meant a temporary defeat of the divine purpose. It is important to note the defeats were only temporary, for Yahweh's plan in relation to human destiny was something that could never be permanently overthrown. . . .

—Charles H. Patterson, in *The Philosophy of the Old Testament* (Westminster Press)

MAN VERSUS HIMSELF

The outward man is destroyed either by the progress of the inward man, or by his own failure. When he is destroyed by the progress of the inward man, the whole man is reformed and made better, and is restored to his integrity "at the last trump." No longer will he corrupt or be corrupted. By his own failure he is cast down among corruptible beauties which rank as penalties.

—Augustine, in *"Of True Religion,"* "Library of Christian Classics" (Westminster Press)

IN THE MIDDLE

Preachers and religious experts who belabor mankind with the obvious need to be reminded that Jesus used the whip but once, the healing hand continuously. The Salvation Army is famed for its noble work with down-and-outers, which someone has characterized as a program of "Soap, Soup and Salvation." At the other end of the social scale certain prophets thunder about "Paradox, Profundity and Pessimism." All the while the puzzled folk in the middle, . . . who want neither Soap nor Paradox, are awaiting the saving, cleansing and renewing Word of God.

—A. J. Ungersma, in *Handbook for Christian Believers* (Bobbs-Merrill Co.)

ENCOUNTER WITH TRUTH

Even if our New Testament were a work of fiction, and were presented to us as the achievement of an imaginative poet, its disturbing challenges and its exposure of the human plight would still be as valid as ever they were, and as vivid as ever a Shakespeare could make them. And those who do not believe that a Jesus ever rose from the dead must recognize that somebody has left a pattern there, which has the effect of convicting every one of us.

—Herbert Butterfield, in *Christianity, Diplomacy, and War* (Abingdon-Cokesbury Press)

GOD-CENTERED FAITH

Our life may be likened to a series of circles all rotating around a center. On those circles you can place everything that makes up your life. Some things are nearer the center than others. Your hand is important to you, but you could do without it if you had to. Your children are closer to the center than your hand. Your business, your friends, your interests all have places on the circles. But the circles have a center and that center is the mystery of self. There is a self in you that determines how those circles will turn and on which circles each element in your life will be placed. That is the natural order in all of us—self at the center of the circles. But the Christian faith says that self has no right at the center. The rightful center is God. Therefore the decisive event is for self to be displaced from the center and for God to take over that place, so that the circles of our life rotate round him. The possibilities of life when it is centered in God are completely different from the possibilities of life when it is still centered in self.

—James D. Smart, in *The Recovery of Humanity* (Westminster Press)

SEEK FIRST . . .

A few years ago a young father who was a college graduate held a good job in a large city. He advanced rapidly in this well-known firm and because of his technical knowledge he was able to close many large deals for his company. His superiors insisted that after closing a contract or while working on one this young employee should take his customers to the night clubs of the city at the expense of

the company. Needless to say the firm was greatly surprised when the young man tendered his resignation. This father explained that his home and his own self-respect meant more to him than the good salary he was receiving. He took a job in a much smaller city at a greatly reduced salary but God has blessed him with a happy Christian family. I happen to know that this strapping young college graduate had in home and church laid hold upon a principle which says, "Seek first his kingdom and his righteousness, and all these other things shall be yours as well."

—Frank E. Davison, in *Let's Talk it Over* (Bethany Press)

NO GUARANTEE

. . . A marriage must be a growing relationship, or it will be a decaying one. There are many reasons why marriages fail. One of the most prominent is this—the husband and wife presume that because they have obtained a license to marry, their success is guaranteed. But this is not the case. I have a fishing license, but when I go fishing, I do not take my license from my pocket and shake it in the face of the bass and say, "Come and bite." My fishing license only gives me the privilege of trying to catch the fish. It is not a guarantee of a successful catch. Neither is your marriage license a guarantee that you will make a success. If through presumption you forget the courtesies by which you won each other, you are likely to wreck your marriage.

—Clovis G. Chappell, in *Parables* (Abingdon-Cokesbury Press)

GOD'S INCLUSIVENESS

From a Christian point of view there is no secular life, as there is no life independent of God. Whether in the Church or outside, the Christian has no alternative but to decide for or against God, for or against obedience to God in love. God is everywhere, and everywhere man is under God—even though he deny it. . . .

—Joseph Haroutunian, in *The Church and Social Responsibility* (Abingdon-Cokesbury Press)

RELIGIOUS SATISFACTION

Joy and pain may be a means of grace. No experiences enter more constantly into our life than these. All life is marked by sensitivity; life is possible only as there is a sensitive awareness of one's world. The basic drives of life are found in the urge to avoid its evils and to seek its satisfactions. That applies to life at its highest as well as at its lower levels, and not least to religion.

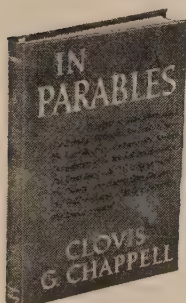
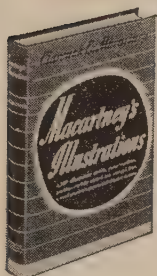
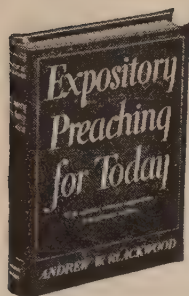
—Harris Franklin Rall, in *Religion as Salvation* (Abingdon-Cokesbury Press)

MORE THAN REFORM

Jeremiah saw that it would take more than Josiah's reform to make Judah the people of God. How strange their delusion, yet how familiar! We yearn for a Christian society and know no way to gain it save by organizing meetings, financing programs, enacting laws, and padlocking the more nauseous resorts of ill fame. And Israel yearned for covenant peace with God—and padlocked the false shrines and became very busy at the temple. We shall not decry reform measures any more than did Jeremiah. Indeed continuous reform measures are called for. But Jeremiah tells us that if we have no more than reform measures, we are chopping Hydra's heads, lopping at the leaves and branches of mortal frailty and touching the trunk of it not at all. . . .

—John Bright, in *The Kingdom of God* (Abingdon-Cokesbury Press)

BOOKS FOR THE NEW YEAR . . .

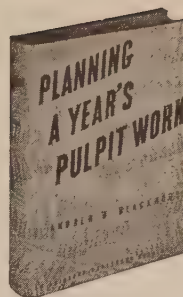


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Browsing Through Recent Fiction

A Review by GERALD KENNEDY

IN HIS autobiography *Two Worlds for Memory* (J. B. Lippincott, \$5.00) Alfred Noyes says that Scott Fitzgerald, when a student, came to him and asked for his advice. The young man was already a talented writer and his problem was whether he should write for money or write books of permanent value. Alfred Noyes advised that he write books of permanent value, but the young man decided, as he put it, "to take the cash and let the credit go."

This poses a problem that some find easy to solve but which seems to me far from easy. The problem, put very simply, is whether it is necessary to make a choice between good writing and writing that will sell. I should like to pose the matter in relation to fiction only for a moment. Can we assume that the talented writer has to make up his mind whether he is going to write a good novel or whether he is going to write one that will sell? If it is as simple as that, then each man knows exactly where he stands and he can make his decision.

My own feeling is that it is not such a simple decision. It is true, of course, that some very cheap writing has gotten on the best seller list, but I am more impressed with the number of good books which attain that enviable status. It may be naïve to have so much faith in the taste of the common reader, but over any period of time good taste asserts itself; and if the poorly written book has a sudden success, it is also a very brief success. The gifted novelist writes books that not only have permanent value but also immediate appeal.

Perhaps we have overdone this business of assuming that the book which does not sell is necessarily the superior book, over the heads of the people. It may be that the book is dull and unnecessarily padded. In many other realms besides fiction we sometimes make the mistake of equating high quality with the uninteresting.

One of the sure signs of a well-written novel is that it has such a sure grasp of truth about men that it is always moving directly toward the real crises of human nature. This fills it with interest and even the most commonplace stuff of the story can be read with pleasure because its realism strikes a responsive note in every heart.

Such books do not grow old, and it might be that even from the standpoint of a good investment, they will bring better returns over the years than the occasional best seller triumph which does not last very long. I believe still in the sales potential of a good novel. There is not the gap between quality and general acceptance that some disappointed writers would have us believe. Now for a few illustrations of the thesis.

Too Late the Phalarope

There have been few novels published in recent years that made such an impression as *Cry, the Beloved Country* (Charles Scribner's Sons, \$3.00). Quite naturally, therefore, the next novel from the author of that outstanding book suffered both an advantage and a disadvantage. The advantage was in the expectancy on the part of the readers created by the excellence of the previous book. The disadvantage was the inevitable comparison of the two and a tendency to feel that having struck twelve, the only possible next book would be an anticlimax. But in my judgment this novel is still at the top when it comes to human understanding and creative skill.

It is the simple story of a young man brought up in the strict, puritanical atmosphere of Dutch Protestantism in South Africa. It is the story of his breaking the most important taboo of the community, and of his tragic fall. He not only destroys himself but he drags his family and his friends down into the same catastrophe. Because of his own background and fine character, it is hard to understand how this flaw could develop. If you can remember Charles Jackson's novel *The Fall of Valor* (New American Library of World Literature, 25 cents), you will have experienced something of the atmosphere of this fine book.

While from the beginning you can feel the dark clouds gathering and you have the sense of an impending tragedy, at the same time you so enter into the life of this young police officer that you keep hoping that somehow a miracle will save him. This is fine writing and a great book.

The Schirmer Inheritance

Eric Ambler has an established reputation as a writer of suspense novels, and many of you have read *A Coffin for Demetrius* (Pocket Books, 25 cents). This in a sense is a detective novel also, in that clues are followed in order to solve a mystery. When an immensely wealthy recluse dies, the hunt begins for any relative who might inherit the fortune. The novel has a very unusual construction, in that it begins with a prologue of what happened to a deserter from a German army during the Napoleonic wars. The conclusion of it takes us back to Europe again to a soldier who became a revolutionary captain.

It is a good yarn that holds the interest to the very end. If you buy paperbacked "whodunits" without apology or shame here is a novel in that same general framework lifted to a higher level. It will probably not raise your moral life or inspire you to better living but it will give you an evening or two of relaxation and enjoyment. It is much more effective for me than the "peace of mind" literature that seems to ease the tension of so many of my contemporaries.

The Square Trap

A part of my responsibility as Bishop of the Los Angeles Area is to preside over the Latin American Provisional Conference in California and Arizona. It has been a great privilege for me to meet these delightful people from south of the border. They have a courtesy and culture that teaches me much. But I must confess that it took a novel like *The Square Trap* to open up some of the problems and heartaches that my Latin American brethren experience. I never realized before the kind of discrimination that is faced by this racial minority.

Here is the story of a young Mexican boy who grew up in Chavez Ravine, one of the poorer Mexican neighborhoods in Los Angeles. In an attempt to get out of his environment and make something of himself, he becomes a fighter. While he has certain talents in that field, it becomes apparent in a little while that he can never be a champion. About all he can hope for is to keep

on making a little money here and there but ending up a punch-drunk wreck.

Through his eyes you see his own home and the tragedy of the young Mexicans of his neighborhood. You see also the essential brutality of the fight racket, in spite of some decent men who try to protect their fighters. Incidentally, has a book ever been written that did not portray boxing as a low-down, disgusting racket? If there is such a book, I have never read it, for the novels that refer to fighting seemed to be united in their testimony of its disreputable character.

This book brought to me again the realization that when you know people and their background and problems, you not only develop an appreciation for their virtues, but you have a great deal of sympathy for their weaknesses.

The City of Anger

I ordered this novel because I had read the author's stimulating biography of H. L. Mencken, *Disturber of the Peace* (Harper & Brothers, \$3.75). The book will not bring ease to any reader because it has to do with the evil of a big city. This is the part of our civilization that we do not look at very often and we assume that while rackets do exist, they affect only those who deserve to be hurt.

We have here the story of many different people and many different levels of society. You have a Negro story that makes you think of Wright's *Native Son* (Harper & Brothers, \$2.75). It is altogether a terrifying picture and the author exhibits a fierce anger against the evils of life that would have been characteristic of Mencken himself. I believe this is a first novel and, if it is, it shows us a writer who is off to a fine start. Let's go slumming and take a long look at the network of crime and the poor victims it snares.

The Foolish Immortals

The most amazing thing about this book is the plot, for some of the characters never come to life; and I had the feeling from the beginning that there was a strained quality about the theme. A confidence man wins a rich widow's confidence to the extent that she finances a trip to the Holy Land. But the purpose of the trip is to find a lost village where the inhabitants have learned the secret of the long life of the patriarchs. The hero, or rather the one who starts out as the villain but later becomes a hero, convinces the lady that some of the characters of the

Old Testament actually lived as long as the record indicates and their descendants still have the secret.

The book was of interest to me because I had been in the Holy Land fairly recently and enjoyed looking at the scenery again through the eyes of the novel. There is a spiritual quality in the book that carries a certain amount of validity and reality. Lives are changed rather than lengthened, and that is a more significant miracle as the book carefully points out. I do not think it will bore you and it might succeed in teaching a very important lesson if you are in a mood to learn it.

The Dark Angel

Someone once remarked that every time he saw a picture of Tommy Manville's new wife, he had the strange feeling that he was marrying the same girl over and over again because they all looked alike. I have somewhat that same feeling regarding the novels of Waltari. The locale is changed and the characters have different names but the plot usually runs along about the same line. This is not to say that this man cannot write in a grand manner, for all his novels have a big sweep and deal with some particular historical situation that is worth knowing more about.

This one has to do with the siege of Constantinople and its final fall. It is a period of crucial significance because it was the end of the Holy Roman Empire in the East and the beginning of the sultan's rule over this one-time capital of a Christian empire. For those who like plenty of excitement and fighting as well as fictionalized history, this book is a good buy. The novelist has the real gift of creating real people and real situations.

We Fished All Night

I bring in this older novel as a kind of extra to point out that some of the paper bound reprints are offering real bargains in important books. Practically everything I have said concerning *The City of Anger* would apply to *We Fished all Night*.

This novel finds its framework in the lives of a few men who came back from the war and tried to find their places in society again. It is not sweetness and light but bitterness and darkness. Some will feel no doubt that it should not be recommended in a magazine of this kind, but my brethren, it is life and perhaps we ought to know something of what goes on beyond the orbit of church activities.

Books Reviewed

- TOO LATE THE PHALAROPE, by Alan Paton. Charles Scribner's Sons, 276 pp., \$3.50
- THE SCHIRMER INHERITAGE, by Eric Ambler. Alfred A. Knopf Co., 246 pp., \$3.
- THE SQUARE TRAP, by Irving Shulman. Little, Brown & Co., 374 pp., \$3.75
- THE CITY OF ANGER, by William Raymond Manchester. Ballentine Books Inc., 474 pp., \$3 (paper, 50 cents)
- THE FOOLISH IMMORTALS, by Paul W. Gallico. Doubleday & Co., 244 pp., \$2.50
- THE DARK ANGEL, by Mika Toimi Waltari (trans. by Naomi Walford). G. P. Putnam's Sons, \$3.75
- WE FISHED ALL NIGHT, by Willard Motley. New American Library of World Literature, 50 cents

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Introduction to Barth's Theology

KARL BARTH'S CHURCH DOGMATICS, by Otto Weber (trans. by Arthur C. Cochrane). Westminster Press, 253 p., \$6.

There seems to be an "infinite qualitative distinction" between the true picture of Karl Barth and the fantastic image of him created in the minds of Americans by a careless religious journalism. Among us, Barth is supposed to preach—always in angry vindictive tones—that his is the *only* Christian doctrine possible; he presents God as the "wholly Other"; he abandons culture and civilization to perdition; he teaches that the task of the church is to preach an otherworldly biblicism and an inactive quietism; he is unconcerned with Christian ethics and the problems of society; he thinks Christians must fold their hands and wait for the end of the world; he despises creation and preaches God's "absolute transcendence"; he is the archenemy of reason—a "neo-orthodox" thinker, if you please, who ignores the Gospels and the teachings of Jesus.

In the foreword to the study of his *Church Dogmatics* by Otto Weber, Barth says that he does not expect that anybody must say nice things about him or agree with him. All he asks is that persons who are going to talk about him will inform themselves about him. This is a reasonable request from any man, and Otto Weber's book should help serious readers gain a better understanding of Barth's theology.

Weber, professor at Göttingen University, has informed himself well; so well that Barth recognizes the abridgment of *Church Dogmatics* as an excellent outline map of the 5,956-page work. Arthur C. Cochrane, the translator, is professor of systematic theology at the University of Dubuque, Iowa. He has given twenty years to a special study of Barth.

In presenting this study, Weber makes no apology for Barth's theology; he does not try to answer Barth's critics but presents factual summations and quotations in order that the reader may draw his own conclusions. An example of the difficulty of Weber's task is the fact that he must telescope hundreds of pages in brief chapters—he summarizes

474 pages of Volume III, Part 1 (on the work of creation) in 22 pages, and 780 pages of Volume III, Part 3 (on the doctrine of man) in 24 pages.

But Weber has presented concisely the manifold themes of Barth's thought; including the doctrine of the Trinity as the starting point for dogmatics; the Word of God as the criterion of dogmatics; the Incarnation as the concealment as well as the revelation of God; the Bible as the witness to revelation; the Resurrection as the turning-point of history and the whole of Christianity; the knowledge of God as being his work not ours; natural theology as the perfect expression of man's enmity to grace; God's wrath as occurring in his love; faith in God's predestination as faith in man's nonrejection; the law as enclosed in the Gospel; and the image of God in man as *analogia relationis*.

Barth's theological ethics is given precise treatment. It is shown that he does not teach a doctrine of total depravity and it is doubtful that he "applies a doctrine of total depravity to the political realm," as Reinhold Niebuhr understands him.

Barth understands love of neighbor as the praise of God; he thinks faith is God's work in man but that it is at the same time man's own work; he interprets Schweitzer's phrase "reverence for life" in a theological framework to shed light on problems of marriage, labor relations, war and peace, capital punishment, euthanasia, and other social problems.

The Christian church, Barth says, is charged with the proclamation of God's revolution against all the "ungodliness and unrighteousness of men." The church must take the side of social progress in history; for the Christian is "absorbed in secular and temporal affairs," and in "politics, social questions, science, and aesthetics." Barth rejects divorce (except in "borderline cases"), demands the abolition of capital punishment, applies the term "murder" to all so-called "mercy killings," and asks Christians to take the nonviolent resistance idea of Tolstoy and Gandhi with deadly seriousness—he is pacifist but not absolutely so. His ethical relativism becomes clear in this study.

Barth has been called the "Tertullian of the modern church," one concerned to set the church sharply against all human culture. The charge has much to support it; for we miss in Barth the

rigorous application of the gospel to the whole cultural scene that we find in thinkers like Aquinas, Augustine, and Calvin. —Woodrow A. Geier

Weakness in Protestantism

THE GREAT TRADITION OF THE AMERICAN CHURCHES, by Winthrop S. Hudson. Harper & Brothers, 282 pp., \$3.75

Of the three parts of this book, the first seeks to state the theological convictions that "led the American churches to adopt the voluntary principle as the basis of church life"; the second examines the effect of this principle on the churches and on society as a whole; and the third identifies the specific failures so that alternative courses of action (if any) may be intelligently considered.

A brilliant and incisive analysis of the present sad condition of American Protestantism and how it came to pass, Hudson's volume cries aloud for intensive study by modern leaders of the church. Alas, it is to be questioned whether they can still read with comprehension, so busy are they "administering." The book is virtually the announcement, often expected, that American Protestantism is no longer moribund, but *dead* (of course, Hudson himself would not quite admit that because he studiously refuses to deduce the obvious conclusion forced by his own evidence).

Curiously enough, I have arrived at the same conclusion from a totally different method of approach. I believe that Hudson is in error in ascribing the reason for American separation of church and state to theology rather than to expediency; I do not accept his all-inclusive definition of Puritanism, his whitewashing of Cromwell, his deprecation of "Protestant scholasticism," his post-mortem Christianization of Lincoln (*né* Hanks), his favorable treatment of nineteenth-century revivalism.

I would quarrel with his total unawareness of developments in Southern religion and with his assertion that the element of "tentativeness" is characteristic of true Protestantism. But, I am firmly convinced by his description of "the problem the church is facing," his evidence that Protestantism has now embraced the "world" and has succumbed to complacency, his assertion that "it is no longer possible to dis-

tinguish clearly between the gods of society and the God of the church." Only a miracle of God can recall life to a valley of dry bones.

But we can neither compel a miracle nor wait for one. Hudson appeals for a return to the "great tradition" of early American religion derived from the seventeenth-century Cromwellian revolution. I would appeal for a renewal of the sixteenth-century Reformation principles, namely, (1) the Bible as the sole rule of faith, (2) justification by faith alone, (3) the priesthood of all believers, (4) common worship, (5) Sabbath observance, (6) the sanctity of the common life, and (7) the conviction that "God alone is the Lord of the conscience."—*Allen Cabaniss*

A Divine Society

THE MISSION OF THE LOCAL CHURCH, by Paul Rowntree Clifford. S.C.M. Press, 120 pp. (Available only by subscription to S.C.M. Book Club; 6 books a year for \$4.)

This little volume is not a manual on church methods, but its underlying philosophy may well determine the program of any local church. The function of the church is defined in such terms that a local congregation can check on its own efficiency and discover to what extent it is doing the work that is pre-eminently the task of the church.

What is that task? The purpose of the church, says Clifford, is to realize the divine society. And what is the divine society? It is "the people of God who have accepted the reign of God through Christ and who look to the consummation of the Kingdom." But the people of God, to compose the divine society, must be united into a corporate reality, a fellowship.

Here is the differentiating mark of the church: fellowship, familyhood, a sense of spiritual kinship, of belonging one to another. Fellowship, visibly symbolized in the sacraments of Baptism and the Holy Communion, reaches its highest expression in worship, and eventuates in "the wider fellowship" which is a realized ecumenicity.

The meaning of ecumenicity Clifford effectively brings into sharp focus. The mission of the Church Universal, he postulates, cannot properly be conceived apart from the mission of the church in its local setting. The ecumenical movement misses its goal and ignores its constituent elements if it operates in such general terms that the local congregation is not immediately involved. This is a needed cau-

tion for all of us "ecumaniacs" whose enthusiasm for universals may blind us to the fact that Christianity must work on Main Street, and right here in dear old Mt. Zion Church, or it fails.

The author faces realistically the problems of excessive organization in church life. He regards institutionalism as inevitable but laments the exaggerated institutionalism that has tended to obscure the divine society.

Clifford confesses to a Baptist bias. The "confession" is wholesome, disarming; but it would appear that the Baptist background has all the better qualified the writer to elaborate his central thesis, namely, that the local church is the proving ground on which, after all, the Church Universal fails or succeeds.

The point of view is British. This may account for certain generalizations that do not apply in America, such as: "Except in isolated instances, the family church has gone, and with it there has been a large-scale decline in the morning service." If reports are to be credited, American churches have not suffered such a decline in attendance—nor have they generally experienced the transition which the following sentence indicates: "In many instances Sunday

evening has taken the place of Sunday morning as the main service of the day."

Avowedly nonpolemical, the author still seeks to be provocative. "One of the objects of my writing," he says, "is to initiate discussion and these pages will have served their purpose if they do." They will.—*Samuel E. Carruth*

In the Wake of War

WAR, COMMUNISM AND WORLD RELIGIONS, by Charles S. Braden. Harper & Brothers, 281 pp., \$3.50

Braden has done an unusual service in the interest of all great religion. English-speaking Christians, insulated by geography, circumstance, or self-concern from the currents of non-Christian religion, should be especially grateful for this study. It provides an additional point of view as we face the damage of war and the threat of communism.

The author has personally surveyed that damage, and has interviewed hundreds of persons from Honolulu to Haifa in order to estimate the threat posed by militant atheism under the guise of communism in areas where non-Christian religions are dominant.

REVIEWERS

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WOODROW A. GEIER, associate director of Public Relations and Finance, Methodist Division of Educational Institutions, Nashville, Tenn.

GERALD KENNEDY, bishop of the Los Angeles Area, The Methodist Church, and compiler of *A Reader's Notebook* (Harper & Brothers, \$3.95).

JOHN H. LEITH, pastor of First Presbyterian Church, Auburn, Ala.

HALFORD E. LUCCOCK, formerly professor of Preaching, Yale Divinity School, and author of *Marching Off the Map* (Harper & Brothers, \$2.50).

EUGENE W. MUENCH, pastor of Manito Methodist Church, Spokane, Wash.

HUGH C. STUNTZ, president of Scarritt College, Nashville, Tenn.

Shintoism and Buddhism in the war-scarred countries of Japan, Korea, Indo-China, Indonesia, Thailand, and Burma have suffered tremendous economic damage. Destruction of properties is just one aspect of this damage, for changes in post-war conditions, withdrawal of government support, inflation, and the disappearance of whole villages and congregations have completely altered the outlook for the future of age-old religious institutions. These are the religions of more people than live in our United States. To them they look for moral and spiritual direction, hope, and comfort. And in the midst of their difficulties brought on by war comes the active threat of communism.

Braden takes us across East Asia, to India and Pakistan, the Near East, and the Mediterranean, interviewing the recognized leaders of Buddhism, Shintoism, Mohammedanism, Hinduism, Sikhism, Judaism, and other faiths. He also seeks to learn from politicians, economists, journalists, and undistinguished laymen the attitudes and fears, the beliefs and practices that have anything to do with war and communism. He finds that all religions, including Christianity, have suffered terribly from the moral degradation of war. The gradual surrender of moral ideals before the demands of total war; the long training of young men in the arts of slaughter, deceit, espionage, and falsehood; the horrors to which men become calloused have left behind demoralized, despairing, and cynical people.

Where such conditions exist the opportunity for communism is immediate and the ground is prepared. Into that vacuum they pour a panacea. Prepared for that chaotic situation they present a discipline: a method with a handle to it.

In India and in the Islamic world the author found that most Hindu and Moslem religious leaders complacently say that "communism cannot happen here." Unfortunately, as Braden discovered, the communist group in Iran is dominantly a Moslem group. The communists in Hyderabad are "good" Moslems. The leader of communism in Ceylon is recognized as a Christian. Communists in Indonesia are "good" Buddhists. And all of them justify their position by claiming that the aims of communism and of their own religious faiths are identical.

A short chapter on the situation in Palestine denies the rumor that Israel is going communist, but pictures the Arab situation as being made to order for communist propaganda.

The final chapter on war, communism,

and Christianity presents little that is new to the average, reading pastor. Selected data and a recent comparison of communism and Christianity are of value for a study group.

This book should widen the horizon of sympathetic understanding for religious people of all creeds. Together we stand for peace, for brotherhood, and for spiritual values against a common godless foe. There can be strength in the unity of those who are religious even though the beliefs they hold may be diverse.—*Hugh C. Stunts*

Unity in the Gospels

THE GOSPEL AND THE GOSPELS,
by Julian Price Love. Abingdon-
Cokesbury Press, 191 pp., \$2.75

A treasured family heirloom, the patchwork quilt, offers this author a suggestive analogy for our understanding of the one gospel in the four Gospels. Like a patchwork quilt, our Gospels have been put together from many sources, yet exhibit the unity of a dominant design: God in action redeeming men.

The author enhances our appreciation of the Gospels, and our understanding of the gospel, by tracing the story of the pieces that form our many-colored quilt. Like similar blocks of red cloth, the passion story attracts the eye in all four Gospels, while in three may be noted the warm yellows of a compassionate identification with those in all kinds of need. The bright blue of an ethic grounded in love is especially prominent in two of the Gospels; moreover, each Gospel has its own blocks of colorful material that distinguish it from the others. Yet through them all runs the common thread of the gospel of redemption.

For the pastor whose seminary courses may have centered on picking out the pieces, this volume offers a welcome view of the whole quilt without even the usual rending of the fourth Gospel from the rest. Here is a review of the best in biblical scholarship in plain language without the sharp "either-or" of differing schools of thought. There is rather the constructive "both-and" of possible larger meanings, even though at times the author runs the risk of being evasive.

While the intent of the author is to present only biblical theology in its various expressions in the Gospels, requiring the almost exclusive use of material from the Gospels without appeal to outside authorities, he is not always able to keep his own theology

from intruding. For example, his insistence on the validity of a "ransom" theory of atonement while admitting that in Mark it is "scarcely more than a figure of speech" and that it is an "incipient truth which the fourfold gospel never states in so many words." The author might have found better justification for his rightful insistence on the objective effect of Christ's work on the cross through a more adequate appreciation of eschatology as the clue to the gospel in the Gospels.

Yet such criticisms are minor insofar as the bulk of the volume is given over to presenting the various materials composing the Gospels. The book avoids sharp criticism of long-cherished beliefs and is thus particularly suitable for use with laymen.—*Glenn H. Barney*

History for Laymen

PROTESTANTISM IN AMERICA (A
NARRATIVE HISTORY), by Jerald
C. Brauer. Westminster Press, 307
pp., \$3.50

Church historians have been making a fine contribution to our understanding of the Christian heritage in recent years, building upon the foundations established by the earlier historians. One thinks of the renaissance of Reformation studies, and Professor Latourette's gargantuan productions. These scholars have been producing learned books, and very large ones.

Brauer, assistant professor of church history in the Federated Theological Faculty of the University of Chicago, has the scholarship and insights of the finest of our contemporary historians. But in this book he desired neither to be consciously learned nor to produce a big book. His motive was to write a narrative history of Protestantism in America that would appeal to "the younger generation just completing high school or in the early college years, or . . . the adult layman untrained in the technicalities of theology and history."

In this intent he has succeeded admirably. The book moves along like an exciting story. There is the broad sweep from Jamestown and Plymouth to the gay twenties, depression, war, and the atomic age. In the telling of the broad tale, there is still ample treatment of interesting detail. No one reading this book will be ignorant of the principal characters, the basic issues, and the distinctive forms through which the Protestant genius has been expressing itself in America across our still-young history.

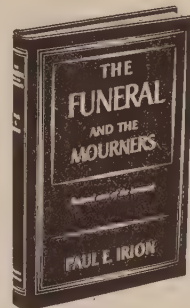
New Books from Abingdon Press

(PUBLISHED JANUARY 11)

THE FUNERAL AND THE MOURNERS . . . Paul E. Irion

This practical, sensible book analyzes the funeral from the standpoint of the personal needs of the mourner, and offers invaluable guidance in applying the resources of Christian faith to the mourning experience. Mr. Irion combines the insights of psychology and pastoral counseling with the best in Christian experience to evaluate present-day funeral practices and indicate the dynamic relationship between the funeral and pastoral care.

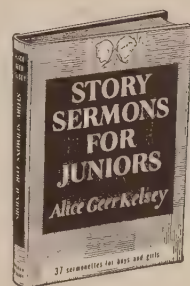
The Contents: EXPLORING THE PROBLEM OF THE FUNERAL—BE-REAVEMENT IN THE LIGHT OF PSYCHOLOGY—GRIEF AND THE MAN—THE FUNCTION OF THE FUNERAL—ELEMENTS OF THE FUNERAL SERVICE—FUNERAL PRACTICES—EVALUATING THE FUNERAL SERVICE—PASTORAL CARE AS A CONTEXT FOR THE FUNERAL—THE FUNERAL AND THE TOTAL MINISTRY OF THE CHURCH—BIBLIOGRAPHY—INDEX. **\$2.75**



STORY SERMONS FOR JUNIORS . . . Alice Geer Kelsey

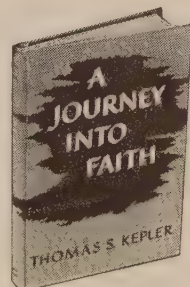
This is a book for those who want effective ways to explain to children the intangibles of Christian character—honesty, faith, forgiveness, selflessness, and the like.

These 37 pointed stories, written especially for 9 to 12 year olds, are eloquent little sermons in dramatic, unforgettable form. Drawing upon the Bible, literature, history, proverbs, mythology, newspapers, and personal experience, Mrs. Kelsey skillfully adapts the stories to the understanding and needs of the junior age child. **\$2**



A JOURNEY INTO FAITH . . . Thomas S. Kepler

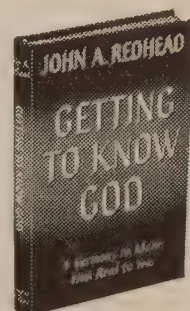
In these 40 devotional readings, Dr. Kepler brings "constructive and workable answers to the great questions which laymen are asking about religion." In an informal, conversational manner he discusses some of the great themes of the Christian faith—God, Jesus, prayer, ethical life, sin, suffering, truth, and immortality. For all who come with willing hearts and open minds, this book offers deeper insights into Christian faith and the incentive to put that faith to work in daily living. **\$2.50**



GETTING TO KNOW GOD . . . John A. Redhead

Sixteen sermons about God—in the language of men who seek him.

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OF SUCH IS THE KINGDOM . . . Leila Tremaine Ammerman

This small anthology contains poems, prayers, and scripture passages to bring comfort to those who have lost a baby or a young child. Sympathetic friends will want *OF SUCH IS THE KINGDOM* to help them say the things they find so hard to express. Ministers who must prepare funeral services for children will also find this little book useful.

The scripture selections are from the King James Version. There are poems by Robert Louis Stevenson, Henry Wadsworth Longfellow, James Whitcomb Riley, Edwin Markham, Grace Noll Crowell, and John Greenleaf Whittier, as well as some by unknown authors and some original poems by Mrs. Ammerman. The prayers have been chosen from both classical and modern sources. **75 cents**

Published by Abingdon Press

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THE METHODIST PUBLISHING HOUSE

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What is Protestantism, as he portrays it? He characterizes it "in terms of a full, free experimentation and an enduring biblicism." Within those characteristic molds, he does not hesitate to show how experimentation has sometimes produced the grotesque, and how biblicism has sometimes mothered the sterile. But the end impression of reading this book is a feeling of joy that one belongs to a witnessing community so rich in its total manifestation and influence.—**Kendig Brubaker Cully**

Memoirs of Disillusion

REFLECTIONS ON LIFE, by Alexis Carrel (trans. by Antonia White). Hawthorn Books, 205 pp., \$3.

The author spent many years on the staff of the Rockefeller Institute in New York, is widely known as the author of *Man, the Unknown* (Harper & Brothers, \$3.50) and was the first scientist working in America to win the Nobel prize. During World War II he was in France and was appointed by the Vichy Government to head the French Foundation for the Study of Human Problems. He died an embittered man soon after the war. This book was edited from incomplete drafts by his wife.

This is one of those strange books that may get a wide reading because of its theme, but which is full of contradictions. No one is so dogmatic as a scientist lambasting the dogmatism of others and no one does so much philosophizing as the one who denounces all philosophers.

Carrel believes that modern man has neglected the fundamental human issues, including the spiritual foundations of life. He favors extensive research toward improving human beings. This is a laudable purpose but some of his proposals would fit neatly into a neo-Fascist program of "improvement."

First of all, Carrel is very anti-democratic. Many statements from the book prove the charge. He favors the development of an elite class of supermen to direct society since "society is no longer capable of directing itself and Western civilization is shaken to its foundations." He speaks of liberty as a "blind cult" and laments the Reformation.

Machiavelli, Luther, Galileo, and Voltaire are all put forward as advocates of philosophical principles that are contrary to scientific facts and he adds that "it was in the name of these symbols that the United States proclaimed their independence." After stating in another place that Adam Smith and Voltaire advocated a "liberal-

ism" as far from a proper view of humanity as Ptolemy was from an understanding of the stellar system, he adds that "the same applies . . . to the author of the Declaration of Independence and the Declaration of the Rights of Man . . . [and] Karl Marx and Engels. . . ."

His antidemocratic prejudices are reflected in such other statements as "Liberalism is designed for the property-owning classes." "In the democratic countries there is no man capable of serving as a model to the young" and, in almost strange variance, "Capitalism . . . [has] created the proletariat." He dismisses the idea of universal suffrage as a "figment of our imagination" and concerning the rights of man declares "the truth is that man has no rights: what he does have is needs. These needs are observable and measurable. . . . Rights are the philosophical principle; needs a scientific concept."

To cure man of his faults he advocates eugenics, even going so far as to suggest keeping each child's pedigree and allotting family allowances accordingly! Since women excel only in the role of motherhood (he says) girls should be educated for no other role. As concerning the birth rate he avers that "children are now considered a nuisance, if not a calamity" and feels that the leading nations are dying because of the declining birth rate. These are scarcely "scientific" observations!

Carrel has an almost amusing prejudice against philosophy and it is here he is most inconsistent. Declaring, for instance, that "[Science] alone is capable of embracing the whole of reality accessible to man," he then proceeds to declare that "philosophical principles are and always will be incomplete since they only express the prejudices of one man." Yet, having said all this he admits that "before any question touching the origin, the nature or the destiny of the spirit, science maintains a complete silence."

Where then is deliverance? From a study of the natural laws of life and from religion. One is rather startled to discover such a vocal advocate of "science" becoming a spokesman and advocate for intuition, mysticism, and even clairvoyance. He summarizes his conclusion by saying that men must "join together" and adds ". . . the Catholic Church has hitherto offered the most complete expression of this." He even says that the younger generation is incapable of inner disciplines and that only among Catholics are "charity, justice and truth" even mentioned any more!

What is back of such a book? Could it be the disillusionment of one who truly loved his native land and whose whole view of life was warped by her shame and decadence? I think so. Throughout the book are references to the effect of liquor and excess on the moral life of France. One must also remember that these "reflections" were written while the author was under appointment by the collaborationist Vichy Government and that he was actually tried (and acquitted) under the charge of conspiracy by the de Gaulle government.

There is real value in the book. But it certainly is not "scientific" and despite its criticism of "philosophy" it is chock-full of a kind of philosophizing that is illogical and anti-intellectual. The honest concern over materialism and moral flabbiness is well founded. Not much progress is made in indicating a cure. On the whole it is like a cry of anguish from one who has died seeking to retreat into both authoritarian religion and a messianic hope in "the scientific method." He illustrates that it cannot be done.—**Carl M. Davidson**

Divine Invasion

THE RECOVERY OF HUMANITY, by James D. Smart. Westminster Press, 157 pp., \$2.50

When this book came to my desk I was working on a series of sermons on Christian beliefs, and immediately I turned to the chapter on "The Conquest of Death." I particularly liked several sentences, and enjoyed his style. He is not a "Q.E.D." type, nor a syllogistic writer, but rather approaches each idea with steps toward the right direction. He has conviction not to smother other people, but to show that he stands up amid confusion.

At the same time I was setting up for the coming months a series of sermons on words suggested by my vacation reading of the Book of Proverbs, and somehow this book seemed to give a new version of truth to me: "And add to your words justification, peace, understanding, sanctification, these words and ideas, predestination, meekness, incarnation, healing, and resurrection." Smart deals with these in the best way I ever read.

His truth has a way of branding itself into your thinking. Into these sermons he has put sense, teeth, and the Christ of God. He not only gives good ideas, but he proclaims them attractively and helpfully.

I wrote all over the margins of the book. His first sermon starts with the

Christ of John 1:14. He winds away through the body, mind, and soul of man, marches into the church, and out to others who need "the divine invasion." His book ends with a sermon on the resurrection. Thus he deals with Christ and His spirit from its source to its eternal presence and purpose.

I would like to send this book to our son in college as there are a couple of chapters that I would like for him to read especially. As you read it, try to decide which two I selected.

This book has life. It feeds the mind and inspires the soul. Smart would make a great coach. He gives thought, direction, technique, and spirit.—*Paul V. Galloway*

Spirit and Revelation

THE GOSPEL OF THE SPIRIT
(*A Study in the Fourth Gospel*) by
Ernest Cadman Colwell and Eric Lane
Titus. Harper & Brothers, 190 pp.,
\$2.50

The publishers are correct in their assertion that the book is "a fresh and penetrating interpretation of the Gospel of St. John." But, is such a treatment possible in such a brief book? This one causes us to reply in the affirmative.

As the authors say in the preface, "We have not tried to discuss all problems that face an interpreter of this Gospel." What they have done is to present a method of interpretation based on certain points of purpose, method, and interests of the Gospel of John. Most readers of the book will not find anything shockingly new in the way of subject matter. What they will find is a refreshing arrangement and treatment of the material.

There are six chapters in the book. Chapter I discusses the religious values of the Gospel. Chapters II and III go into the evangelistic purpose and the way in which it affected his choice of material and his method of presenting his message. The final three chapters discuss "The Divine Nature of Jesus," "The Descent of the Spirit," "The Revelation of God." In these three chapters the authors develop and support the central theme of their interpretation. Concerning this they say: "The central theme of our interpretation lies in two assertions: first, that the doctrine of the Holy Spirit is an important part of the teaching of this Gospel; second, that the Fourth Gospel defines Jesus in terms of revelation. The body of the book tries to present the evidence of these assertions."

We were pleased to note that the authors did not resort to the scholarly trick of rearranging the Gospel, for we feel that most of the rearrangement of the Gospel has been due to our own misunderstanding of the intents and themes of the Gospel. We do find ourselves in some lack of agreement with the authors on their emphasis of John's differences with Paul on the matter of sacramental interests, because we do not find in the basic Pauline material this sacramental interest to the extent to which they emphasize it. Also, our own interpretation of the Gospel of John does not lead us to identify it so thoroughly with the Gnostic position as do the authors.

The book is extremely well written in an excellent and appealing style, and pastors should find it to be a most valuable book for reading and reference. It is adequately, though not excessively, documented, and has indices of names and subjects and references to scripture passages.

We think that the book meets its aims, which are stated as follows on the back flap of the dust jacket: "This book is aimed at ministers, church workers and laymen who are interested in obtaining a better understanding of the Fourth Gospel. It is not an exhaustive reference work for the research scholar nor a formal textbook." We commend it to the readers of this publication.—*Francis Christie*

One Person's Witness

DISCOVERIES, by Eugenia Price.
Zondervan Publishing House, 119 pp.,
\$1.50

Eugenia Price's book is a simple testimony, written in newspaper language, about what Christ did for her life and soul and the subsequent "discoveries" that have been and are growing out of that experience. It belongs, I think, in the same category with other such books as have been written by Hugh Redwood, Harold Begbie, and Victor Kitchens on the general theme, "Once I was lost, but now I am found. . . ."

Miss Price, who before her conversion was in the entertainment field, has remained in that line of work and is now widely known as director of the program, "Unshackled" which may be heard on WGN, Chicago.

Let me start my appraisal of the book by saying frankly it's worth your time and money. From the standpoint of literary merit and organization the book is not "great." The reader will not find

wide contacts in theology or Christian history reflected in its pages. The book starts unconvincingly, I think, which is always a bad thing. I have the feeling we may look back some day when Miss Price has done better jobs in books yet to be published and see this as a good beginning, but still a beginning with noticeable structural flaws. However, with that marginal and to my way of thinking unimportant criticism out of the way, let me get to the heart of the book's worth.

There are two things in Eugenia Price's experience which the average pastor needs to have drummed into his head as often as he can get someone to do it. The first is the meaning of an experience with Christ as Lord and Savior. Here is a moving testimony from a person who has met the Master face to face and believes she was saved and given new life through that contact with him.

In a day when psychology in religion is making valuable contributions, but must not be allowed to become our gospel, the reading of this book comes as a breath of fresh air. Here is a person who knows Christ, says so, and is not ashamed to tell others about him.

In the second place I liked her simple understanding of the Bible. Rising

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above the belabored literalism and legalism of some extreme groups, yet holding with directness and joy to the "inspired Word," she strikes the positive note which needs to be recaptured in much of our preaching. If you are a preacher this book has a place on your shelf.—**Charles R. Bell, Jr.**

Secret Questions

THE STORY OF JESUS, by Theodore P. Ferris. Oxford University Press, 123 pp., \$2.30

Every once in a while you come upon a book that is like an oasis which refreshes your thinking, cools your anxieties, and inspires you to press on toward the distant goals of the kingdom of God.

Such a book is *The Story of Jesus*, a series of sermons by Theodore Parker Ferris. An outstanding example of continuity in expository preaching, the book answers "some of the secret questions" adults have about Jesus, and presents him in the light of biblical criticism without the encumbrance of technical language.

The author fearlessly faces the theological facts of life concerning Jesus. Many will be jarred by the discriminations Ferris makes between facts and legends; others will, like me, feel like raising a shout of praise. With due respect for those who may dissent, Ferris teaches: that the divinity of Jesus does not rest upon the nature of his birth; that "we may believe that just as Jesus had to cope with temptation, he had to struggle with the consciousness of sin just as you and I do . . ."; that the church, fallen from its peak of power, will rise again in a form better adapted to new conditions and circumstances.

Rich in imagination, the book plunges beyond the well-known story to thrilling insights. To many the book will be thought provoking; to some it will be just provoking; to none will it seem dull.—**Eugene W. Muench**

Power of the Gospel

MAKING MEN WHOLE, by J. B. Phillips. Macmillan Co., 73 pp., \$1.50

Many of us are already indebted to J. B. Phillips for restoring the freshness of the sacred scriptures through his paraphrastic translations, *Letters to Young Churches* (Macmillan Co., \$2.75) and *The Gospels* (\$2.75). Such persons can manage only a very approximate objectivity in evaluating Phillips' newest book.

These five brief chapters are not sermons. They are meditations: closely reasoned, deeply devotional, simply brilliant discourses in the best British style. The reader is asked to reflect upon the suggested New Testament passages on which these meditations are built. The result is a gentle, probing interaction: the scripture illuminates the meditation, the meditation elucidates the scripture. And in the process the Christian reader re-sees himself "through a Christ-shaped aperture."

It is only after laying the book aside that one becomes aware of its translucent epigrams. Indeed if these are any test, surely Phillips must love and understand his Incarnate Lord: "God focused and scaled down to meet our human need"; "Jesus Christ . . . the planned focusing of God in history."

To this reviewer the best chapter of five good ones was "The Work of Reconciliation." In it we are led to see the "astonishing humility of the love of God" in using those he has reconciled as "the living agents . . . of the celestial task of making men both reconciled and whole."

This is not, of course, a great book. But it is a thoroughly worth-while one. And above all it shimmers with the "whole-giving" power of the life-giving gospel. Therefore one puts it down a bit disturbed—and heartened.—**R. Benjamin Garrison**

Lady Minister

SEVEN STEEPLES, by Margaret K. Henrichsen. Houghton Mifflin Co., 238 pp., \$3.

Margaret Henrichsen had no spectacular call to preach. Much of her early life was devoted to "service" professions—teaching in kindergarten, Girl Scout work, and management of a home for handicapped girls. Upon the death of her husband, it was no longer feasible to operate the girls' home. She had some resources, but needed the security of a job. Almost by a process of elimination, she picked the ministry—then gently, but firmly, pressed her way into the new field.

Obviously the new preacher had few assets that are valued by pastoral relations committees of leading Methodist churches. So she was appointed to a nearly dead parish on the Maine coast. There she found all the problems associated with anemic little congregations in sparsely settled rural areas. Added to her troubles were the difficulties created by her sex.

Mrs. Henrichsen not only brought new life to her church; she also spread

out and added six others to her flock. Measured in terms of material gains, her success has been nothing short of spectacular. *Seven Steeples* is the intimate and informal story of her ministry since 1943.

Clerical readers will be tempted to emphasize certain advantages she enjoyed. As a widow without children, she had no family cares and could devote her entire time to the work. Since she was a mature woman with a good education, it was easy to take the course of study in stride. She was able to endure an abominable parsonage partly because she could furnish it with attractive and comfortable things she already owned. And since she had no dependents, she could live on a very small salary.

Yet I think these factors fail to explain her amazing success as a pastor. They undoubtedly did contribute to her achievements. But the secret of her ministry lies in her total giving of herself—absolutely without regard for such consequences as salary, advancement in the conference, and professional reputation. She does not make direct mention of this factor, but its effect is present in every phase of her career.

Devoting full time and all her capacities to a task which she considered worthy of her best, Mrs. Henrichsen has given a fresh demonstration of the eternal paradox that only those who lose their lives really find them.—**Webb B. Garrison**

Faith for Moderns

RELIGION FOR VITAL LIVING, by Thomas S. Kepler. World Publishing Co., 111 pp., \$2.50

When any author sets himself the task of translating the Christian faith into "an idiom for twentieth-century individuals" and succeeds, the result is bound to be a helpful book. Kepler knows the pitfalls into which the man who wants to have a faith may stray. He points out the intellectual stumbling blocks as well as the psychological ones, and without doing any violence to our ancient faith he demonstrates how that faith may suit a modern man.

Professor Kepler reaches his height in the chapter entitled "Called to Be Saints." Here he brings all man's old wisdom about prayer to bear upon man's newest way of life, with the result that even the most nominal Christian will come away suspecting that "maybe there is something to prayer, after all."

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he opens the curtains and displays a Christ far from outdated, and a world barely big enough for Christians. This is the Christian life on the grand scale, where the social aspects of Jesus are part and parcel of the Savior who would have us to live well with ourselves.

I confess a certain aversion to books containing a steady flow of quotations, yet what may be a weakness in some books proves to be a strength in this one. This is not a book intended for scholars, but for the thinking, earnest layman. Kepler's quotations lay a solid foundation for an understanding of the faith of many men and ages.

Perhaps the "average" layman may not reap all the benefits from this volume. Quite a number of theological terms and notions are left inadequately defined.

But the little volume is readable and sound, and ought to go a long way toward answering many of the questions thinking men are asking. Every pastor will want a "loaning copy" on his shelves.—**Harry W. Campbell**

Opening the Window

HANDBOOK FOR CHRISTIAN BELIEVERS, by *A. J. Ungersma*. Bobbs-Merrill Co., 215 pp., \$2.75

Even though we recognize that the Christian faith is much more than an academic exercise or the subscription to a creed, there is something to be said for its being intellectually respectable. God help us if we think everything must be explained to the satisfaction of the intellect before we can hold adventurous conviction. Nevertheless the mind must play its part in the experience of religion.

Ungersma in this book does a very creditable job of shedding light on old doctrines and of placing the emphasis upon spiritual reality in some concepts which savor of stifling materiality. The mood to which the book leads is found in a faith that lives rather than one that simply assents. This is achieved not by throwing experience-explaining creeds out of the window but by opening the window of current experience so that the Holy Spirit may make all things new.

It has been said that we should read only those books that make us stand on tiptoe. This book is not highbrow but neither can one take it lying down. It does not storm the intellect but it clears the mind and warms the heart. It is the kind of book which will be a great help to a multitude of ministers and ought to be in the hands of every layman. It is not a complete treatise on

the whole Christian faith, even as the author himself states. The book would render an even greater service if its chapters could be printed separately, with slight modifications, in inexpensive brochure or tract form and thereby have wide distribution and reading.

One notes the avoidance of some controversial issues which need clarification for many people. For example, no mention is made of the birth of Jesus and the ascension has only a passing reference. Apparently the author is willing to give just as much space and time to his birth and ascension as did Jesus or Paul. One of Ungersma's greatest contributions may be that his book will stir others to think through and write in terms which explain many other items of faith for today's needs.

Among the needed emphases which he states clearly are that truth must be expressed in ordinary language and that the Christian faith deals with the world in its entirety and not with a specialized segment. This latter emphasis needs to be the concern of the clergy as well as of those committees and persons who would circumscribe Christian faith by peace of mind. The author insists rightly that either the kingdom of God includes all phases of life and society or we must "look for another" than the one whom we have come to believe is the pioneer of our faith.—**Leon M. Adkins**

Power in the Church

IMMORTAL TIDINGS IN MORTAL HANDS, by *Arthur J. Moore*. Abingdon-Cokesbury Press, 128 pp., \$1.75

This book is based upon the Fonden lectures which were given at Southern Methodist University by Bishop Moore. The theme of the lectures is the responsibility and opportunity of the Christian Church today. In his analysis of the present world situation, the author draws upon his broad experience not only as a pastor and denominational executive, but also as a participant in the missionary program of The Methodist Church.

The whole book rings with the writer's conviction that the answer to international, as well as personal, problems is to be found in the Christian gospel and in "enlightenment and empowering of human life" by the Spirit of God. The interpretation which is given to the gospel is warmly evangelical. The writing is done with homiletical and rhetorical skill.

However, the book must be taken for what it is. As the author states in the preface, it is not a scholarly discus-

sion. It does not deal concisely or critically with the issues of our time. It does not raise, or attempt to answer, many of the crucial questions which some readers may have in mind. The theme of the book is developed by general comment rather than by specific argument.

This book is, above all, the effort of a great Christian leader to put on record his convictions, particularly as they apply to the relevance of the gospel for our times. The goal which is sought is a new realization of Christ's power in the church. This book may be the occasion for a new realization of the power of the living Christ for many readers.—**John H. Leith**

Remains of the Past

THEY BUILT FOR ETERNITY, by *Gustav-Adolf Gerd*. Trans. by *Roland H. Bainton*. Abingdon-Cokesbury Press, 175 pp., \$5.00

If anybody says that the price of this book is still quite a sum of money, even in these days of the five cent dime, there is a ready answer. It is that a trip around the world and into most of the nooks and corners of the map, and through all the centuries of history, with a guide who knows his history and talks with fascinating interest, the book is very cheap at twice that price.

This book is made on a unique plan. As one glances through the pages and notes the wonderful photographs, it seems to be a popular story of architecture through the ages, from the Temple at Luxor down to the skyscrapers of New York, with side trips to the Taj Mahal and St. Peter's thrown in. But that is only a part of it. The book goes much deeper than buildings. The author takes the reader into the meaning of the rise and fall of nations and cultures, and presents the enduring gifts and values of history in contrast to the stones which are left from bygone days.

The riches of the book in photographs—172 of them—are stunning. The author has the eye of an alert and imaginative photographer, and also the eye and heart of a poet.

The style is engrossing and alluring. It is lively enough to have been written by the translator himself. Perhaps a touch of that master of style has been left on the text, and perhaps it has been translated in "Baintonese." (That is a good language!)

I have keenly enjoyed the book. It is a joy to look at and look through, and a joy to read and read again.—**Halford E. Luccock**

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ADVOCATES OF REFORM, edited by Matthew Spinka. Westminster Press, 399 pp., \$5.00

Another (and Volume XIV) in the excellent series "The Library of Christian Classics" being published by the Westminster Press under general editorship of John Baillie, John T. McNeill, and Henry P. Van Dusen. Editor of this volume is Matthew Spinka, Waldo Professor of Church History at Hartford Theological Seminary. This work includes sections on John Wyclif; the Conciliarists, John Huss, and Erasmus. First two volumes in this series were given full length review in *THE PASTOR* for November 1953, page forty-one. Some of the forthcoming volumes will be given full length review in *THE PASTOR*. The Library of Christian Classics includes a selection of the most important Christian writings before the end of the sixteenth century.

LYMAN ABBOTT, CHRISTIAN EVOLUTIONIST, by Ira V. Brown. Harvard University Press, 303 pp., \$5.00

Lyman Abbott took part in the same movement and was an example of the same trend represented by such men as Washington Gladden, Josiah Strong, and Walter Rauschenbusch. Abbott, as minister, lecturer, author, and editor, has been adjudged by some to have been more influential over a longer period of time than those previously mentioned. He was editor of the *Outlook*, which stood for liberal religion, progressive politics, and a love of letters in the late nineteenth century. This biography of Lyman Abbott was a prize-winning church history manuscript for 1949. It deals primarily with his mature years, and is fully documented with bibliography and notes.

THE RELIGION OF THE HINDUS, by Kenneth W. Morgan. Ronald Press Co., 434 pp., \$5.00

For an authentic and up-to-date statement of Hinduism, this book would seem to meet the need. It was initiated by talks with members of the National Council on Religion and Higher Education. The book is based on materials written by Hindus, and the beliefs and practices are explained by seven well qualified men who come from different

sections of India and have lived there all their lives as devoted Hindus. Part I presents the summary statements of Hindu beliefs and practices. Part II gives selections from the Hindu writings with an introduction. Included are a helpful glossary, index, and brief guide to pronunciation. This is a worth-while guide to understanding Hinduism, which will be increasingly necessary for the Western World. Recordings of Hindu religious music and colored slides obtained by the editor of this volume are now available in America.

PARENTS' PRAYERS, by Muriel Streibert Curtis. Morehouse-Gorham Co., 80 pp., \$1.00

Suggestive prayers for use by parents, either individually or in group meetings, when children are not present. These are not for family devotions.

PARTNERS IN PRAYER, by Charlotte Marvin Clough. Doubleday & Co., 256 pp., \$2.95

A book of family devotions for every month of the year. Each section is introduced by a different writer, some of the chapters being written by Albert E. Day, Ralph Sockman, and Roy Burkhardt. In one section the editor gives suggestions for playing the various roles of life; such as, mother, father, sister, neighbor, employer.

THE REINTEGRATION OF THE CHURCH, by Nicolas Zernov. Seabury Press, 128 pp., \$1.75

The author of this booklet raises for the general reader three questions about the divided state of Christendom and the possibility of reconciliation. Writing from his position as an Anglican, he sees the central problem of any reunion efforts as defining the nature and purpose of the church. Matters of the ministry, the sacraments, the comparative authority of the Scriptures in tradition, he sees as secondary to the main question.

LIVING GOD'S WAY, by Reuben K. Youngdahl. T. S. Denison & Co., 378 pp., \$2.75

The pastor of Mount Olivet Lutheran church in Minneapolis, Minnesota, gives us a devotion for each day of the year. A question for discussion is asked at the end of each devotional.

MY BOOK OF PERSONAL DEVOTIONS, by Louisa Boyd Gile. Morehouse-Gorham Co., 96 pp., \$1.75

For a person's individual, private devotions this book should be helpful. Blank pages are left at each section for the individual to write his own thoughts and meditations.

CONFLICTING FAITHS, by Charles W. Lowry. Public Affairs Press, 14 pp., 25 cents

This is a helpful pamphlet giving a documentary comparison of Christianity with Communism. Charles W. Lowry is also author of the book *Communism and Christ*. *Conflicting Faiths* would provide a helpful basis for a series of Sunday School lessons. Or Sunday evening forums.

JUDAS SPEAKS, by Grant S. Housh. William-Frederick Press, 59 pp., \$2.00

Fifty-three stanzas of verse in the Miltonic tradition bring the author's interpretation of the story Judas might have told—or that he might tell today. It is in the form of a monologue covering the disciple's experience with Jesus and what he has seen wandering about the world for these past two thousand years. The stanzas are in the sonnet form.

A PATTERN FOR LIFE, by Archibald M. Hunter. Westminster Press, 124 pp., \$2.00

This book was first published in Great Britain in 1953 under the title *Design for Life*. The book was reviewed in *THE PASTOR* for October 1953, page forty-six. The book is an exposition of the Sermon on the Mount.

THE PHILOSOPHY OF SANTAYANA, edited by Irwin Edman. Charles Scribner's Sons, 904 pp., \$6.50

This is a new and enlarged edition of Santayana with selections from all his works. The editor is the well-known Johnsonian Professor of Philosophy at Columbia University. This edition includes about three hundred additional pages of selections drawn from Santayana's work since about 1936.

THE CHRISTIAN GOSPEL AND THE PARISH CHURCH, by Charles D. Kean. Seabury Press, 142 pp., \$2.50

"This book attempts to relate the faith of the Church to the parish life which must express it." This sums up the purpose of this volume by the pastor of Grace Episcopal Church of Kirkwood, Missouri. In this practical and well-written volume the attempt is made to link the work of the parish with "The Churches' Teaching Series" of the Protestant Episcopal Church, especially the volumes *The Faith of the Church*, by James A. Pike and W. Norman Pittenger, and *The Worship of the Church*, by Massey H. Shepherd. Though written in the light of The Book of Common Prayer, the *Christian Gospel and the Parish Church* can be suggestive and useful for Methodists.

LIVING IN FOUR DIMENSIONS, by Gaston Foote. Fleming H. Revell Co., 160 pp., \$2.00

A well-known Methodist pastor and writer gives us a series of messages dealing with some of the psychological problems confronting most people. The book is written in a popular and interesting way, containing many illustrations, some new, some old. We get the impression that the writer's interpretation of Christianity, as applied to these problems and presented in this book, does not run very deep.

RECREATION FOR THE AGING, by Arthur Williams. Association Press, 192 pp., \$3.00

Useful for church groups, as well as other groups, is this handbook or activity book for leaders working with older adults. Included are chapters on program activities, social functions, day-camping, hobbies, music and drama.

WRITING FOR CHRISTIAN PUBLICATIONS, by Edith Tiller Osteyee. Judson Press, 206 pp., \$3.

A thoroughgoing, well-written manual such as this book serves a definite need; it may be the first book of its type published in recent years. Tips on editor-author relationships, writer-reader relationships, and problems of style bring the writer for the challenge of "bringing the gospel of Christ into the countless thousands of homes across our land." Each of the seven chapters has a suggested "Work Program." The book shows how to research stories, study markets, keep notebooks and records. Various lists and classifications enhance worth of book, which

covers both fiction and non fiction. The author is founder and director of Christian Authors' Guild, and has been editor, publisher, and writer of books and articles.—*Jesse Burt*

THE CARPENTER'S METHOD OF PREACHING, by J. B. Deaver Cooke. Seaboard Press, 96 pp., \$2.95

A method of preaching that one Methodist clergyman has found fruitful in his own preaching.

SERMONS I LOVE TO PREACH, by Edgar DeWitt Jones. Harper & Bros., 191 pp., \$2.50

Edgar DeWitt Jones gives us fifteen sermons that he has liked to preach most particularly during these latter years, but one or two of them from his early ministry. The purpose of the book is rather unique in that the author shares some of his sermonic secrets, his methods of sermon preparation developed over a period of many years.

REAL LIFE IS MEETING, by J. H. Oldham. Seabury Press, 80 pp., \$1.50

This book by one of today's well-known religious thinkers and a leader in the World Council of Churches is one of a series on present-day problems and the Christian faith. The contents originally appeared in article form. Included is a chapter on "A Fresh Approach to Christian Education."

THE JEWS, JESUS AND CHRIST, by George G. Fox. Argus Book Shop, 52 pp., \$2.

In nontechnical language the writer of this treatise takes upon himself the task of contributing toward understanding and good will between Christians and Jews. The introduction was prepared by Donald W. Riddle.

THE MAN IN LEATHER BREECHES, by Vernon Noble. Philosophical Library, 298 pp., \$6.

This is the story of the life and times of George Fox, founder of the Quaker movement. The author is a writer and radio book critic.

AT ALL TIMES AND IN ALL PLACES, by Massey Hamilton Shepherd, Jr. Seabury Press, 85 pp., \$1.50

A revised and enlarged edition of a book presenting "sketches depicting typical scenes of the celebration of the Holy Communion in different periods of Christian history."

EXISTENTIALISM AND THE MODERN PREDICAMENT, by F. H. Heinemann. Harper & Bros., 211 pp., \$3.50

For those with a special interest in the existentialist movement, here is a summary of some key existentialists and a discussion of the relationship of this movement to modern man, especially in the light of Christian faith. The author teaches at Oxford University and is a staff reviewer for the *Hibbert Journal*.

LIFE IN THE EARLY CHURCH, by A. E. Welsford. Seabury Press, 427 pp., \$3.

This writer brings us in narrative style a history of the first three centuries in the life of the Christian church. It will be especially valuable for lay readers.

HOW TO BECOME A CHRISTIAN, by Samuel M. Shoemaker. Harper & Bros., 158 pp., \$2.

Here is another book for laymen. In clear and simple terms this pastor of Calvary Episcopal Church in Pittsburgh, Pennsylvania, gives his understanding of "How to become a Christian." There are many lay persons with doubts about Christian faith for whom a book like this would be helpful.

CHRISTIAN FAITH AND NATURAL SCIENCE, by Karl Heim (trans. by N. Horton Smith). Harper & Brothers, 249 pp., \$3.50

This author, a theologian of the University of Tübingen, accuses the church of not having taken seriously the rising philosophies of natural science. Taking account of these scientific world views, he attempts in this volume to demonstrate that modern science encounters an insuperable barrier when it approaches the ultimate problem of the reality of a personal God.

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This Week We Observe

By GRAHAM R. HODGES

This writer is pastor of the First Congregational Church, Ticonderoga, N. Y.

THE recent announcement setting aside National Donut Week and the press release just prior to that which designates any unoccupied week as Kraut and Frankfurter Week accentuates a trend in public life which, I fear, has crept into our churches.

Our mothers used to sigh after a big wash day, "Oh, if there were only more hours in the day." The ministerial lament now is, "If there were only more weeks in the year!"

Speakers searching for topics no longer have to dwell on such archaic subjects as "Honesty in Government," or "What Made the Pilgrims Great," or even "The Menace of Communism." Anybody looking for a topic today need only refer to the *World Almanac*, see what day, week, or month is being celebrated, and expound accordingly. Thus, the topic is always timely, though not necessarily timeless.

In case the calendar is crowded with several occasions to be observed, so much the better. It is not often that you can speak at once upon two such great subjects as "Frozen Food Week" and "Milk for Life Month."

To those inefficient souls who still seek topics which might have the appearance of relevancy, here are some usable for their designated periods: American Art Week, American Heart Week, American Education Week, Red Cross Fund Drive Week, Cancer Control Month, Boy Scout Week, Camp Fire Girls Birthday Week, March of Dimes, Pan-American Week, and National Letter Writing Week. These are a few of the more elite.

On a more practical, down-to-earth basis we can celebrate and "speechify" on Honey for Breakfast Week, Ice Cream Fiesta, and weeks for peanuts, pickles, and raisins. Strangely enough, coffee and cocoa have been neglected, though the canny English have seen that we should observe hot and iced tea months respectively in January and July.

To the still curious there are the old standbys like Arbor Day, Armed Forces Day, Mother's Day, Father's Day, I Am an American Day, and a few others. These, added to such absolute essentials to a speaker's kit as New Year's, July 4, Lincoln's Birthday, Thanksgiving, Memorial Day, and Armistice, make original selection of a topic almost unnecessary.

Protestants, in their claim to preach the gospel rather than recall the saints, had almost succeeded in discarding the rigid, formalistic church calendar, which, though it gave form and substance to the year, made original thought and study less and less required in the ministry. For several centuries Protestant ministers have been free to pick a text and expound. Our greatest preaching has come from this method. Only at Christmas, Easter, and sometimes Lent was there rigid adherence to an obvious theme.

Now look. Just a few of the special occasions we try to include in our year's schedule are Religious Education Week, Labor Day, World Wide Communion Sunday, Reformation Sunday, Advent Sunday, Universal Bible Sunday, Epiphany, Week of Prayer (be thankful for small favors), Race Relations Sunday, First Sunday in Lent, Ash Wednesday, Maundy Thursday, Good Friday, Palm Sunday, Christian Family Week, and Pentecost.

In 1952 I was faced with a real problem when World Order Sunday and Layman's Sunday were thrown simultaneously on October 19. Oh, yes, it was also United Nations Sunday, and the day opened National Bible Week. The double play I planned was to have laymen speak on world order. When this fell through, I spoke on world order myself and felt that I had done my best though bating only .250 on the recommended observances. Since our church has fallen into the pagan habit of no Sunday evening services, I could not bring my average up to .500 for the day.

For all these special occasions, whether sacred or secular, one may obtain ready-made speeches and texts. Thus, a preacher can, with no effort on his part, reach that halcyon state of knowing for years in advance just what he shall say, when he shall say it, and what text he shall use. It is just a matter of throwing sufficient gusto into the prescribed routine. No longer that harrowing Saturday night question "What shall I say?"

Many of these observances are good, if not necessary. They remind us of past performances and future chal-

lenges. And they do deserve special mention. What would we do without Rally Day and Children's Day when we say, respectively, "Glad to see you" and "Glad to see you go."

But beware of excess use. It is a lazy man's way of preaching, or can be easily enough. And I have yet to see certain great Christian topics mentioned. Where are the Sundays set aside for Repentance, Remorse, Conscience, Forgiveness, Avarice, Envy, Covetousness, Salvation, God's Love, and the others that touch the human soul?

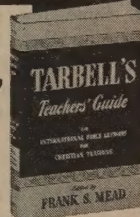
They demand top priority, not just once a year, but every Sunday. They demand from the preacher personal soul searching, deep Bible study, and a consecrated life to back up the spoken word. That is, if they are treated adequately. No mere scanning and delivery of a canned sermon will suffice.

So, we establish a new week, to be observed at least forty-eight times a year, every year. It will begin with a Sunday named Preach the Gospel Sunday.

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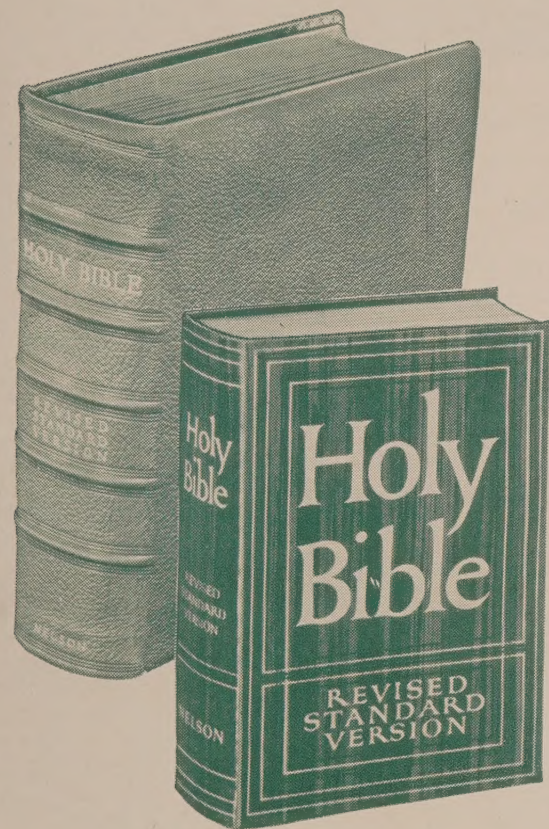
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1 In the beginning God created^a the heavens and the earth.² The earth was without form and void, and

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Our Dilemma

☐ Kierkegaard's Either-Or is still, (or again,) our dilemma. His reproach that Christianity's real enemies are not atheists but we ourselves, the silent apostates who are preparing the end of Christianity, is now even truer than in his time. He would consider our contrasting an atheistic Russia with the "Christian" West part of our grand strategy of "Christian" self-deception, or he would perhaps call it an outright act of hypocrisy. For him there must be nothing between Christ and the Antichrist, whereas large segments of Christianity insist on remaining forever in the twilight zone of an indifferent Christian respectability. Indifference was, in the verdict of Jesus, worse than sin, and in our time Nicholas Berdyaev has coined the phrase that "average goodness is no longer enough."
—William Hubben, in *Four Prophets of Our Destiny* (Macmillan Co., 1952)

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